HAMPTON

NEGRO CONFERENCE

NUMBER II.

JULY, 1898.

Papers on Business Enterprises Conducted by the Negro;

The Remedy for the Excessive Mortality of the Negro;

Some Observations of Farms and Farming in the South;

Dangers Encountered by Southern Girls in Northern Cities;

Reaching and Saving the Negro;

How to Hold Young People in the Church, etc.

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INTRODUCTION.

The papers included in this number of the Reports of the Hampton Negro Conference are those which were discussed with the most interest at the Conference of 1898.

The only reason for restricting this number to these papers is the limited sum of money in the hands of the Committee on Publication.

The Committee regrets also that for the same reason, the valuable discussions are also omitted. It is believed however that the publication of the resolutions adopted by the Conference will to some extent supply this latter omission.

A report of these discussions is given in the September number of the Southern Workman and Hampton School Rcord.

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HAMPTON NEGRO CONFERENCE

Of 1898.

Order of Business.

The sessions of the Conference of 1898 were held in Academic and Virginia Halls of the Hampton Normal and Agricultural Institute, Hampton, Va.

WEDNESDAY, JULY 20th.

9.30 A. M. Remarks by Principal H. B. Frissell, of the Hampton Normal and Agricultural Institute, Hampton, Va.

10.00 A. M. Reports by members from various localities on *Homes*, *Schools*, *Buying Land*, *Trades*, *Business and Religion*.

2.00 P. M. A paper by HENRY E. BAKER, of Washington, D. C., on "*Business Enterprises Conducted by Negroes*."

2.20 P. M. A paper by A. F. Hilyer, of Washington, D. C., "*Some Facts Relating to the Rich Negroes of Washington, D. C.*"

2.40 P. M. A paper by J. W. Lemon, of Calhoun, Ala., on "*Reaching and Saving the Negro*."

3.00 P. M. Remarks by John S. Durham, of San Domingo.

8.00 P. M. A paper by F. J. Shadd, M. D., of Washington, D. C., on "*The Remedy for the Excessive Mortality of the Negro*."

8.20 P. M. Remarks by J. J. France, M. D., of Portsmouth, Va.

8.30 P. M. Remarks by W. R. Granger, M. D , of Newport News, Va.

8.40 P. M. General Discussion.

9.20 P. M. A paper by Rev. F. J. Grimké, of Washington, D. C., on "*Temperance and the Negro Race.*"

9.40 P. M. Remarks by Mrs. D. I. Hayden, of Petersburg, Va.

9.50 P. M. Remarks by T. C. Walker, of Gloucester, Va.

THURSDAY, JULY 21st.

9.30 A. M. A paper by C. L. Goodrich, of the Hampton Normal and Agricultural Institute, on "*Some Observations on Farms and Farming in the South.*"

10 00 A. M. Remarks by Geo. D. Wharton, a practical farmer, of Boydton, Va.

10.10 A. M. Remarks by J. H. Bayton, of Middlesex County, Va.

10.20 A. M. General Discussion.

2.00 P. M. A paper by Mrs. V. E. Mathews, of New York City, on "*Dangers Encountered by Southern Girls in Northern Cities.*"

2.20 P. M. A paper by Mrs. S. B. Stephens, of Lynchburg, Va., on "*The Development of a Stronger Womanhood.*"

2.40 P. M. A paper by Mrs. Harris Barrett, of Hampton, Va., on "*Neighborhood Girls' Clubs.*"

2.55 P. M. A paper by Mrs. Caspar Titus, of Norfolk, Va., on "*Work Being Done for Girls in Southern Cities.*"

3.10 P. M. Reports by Mrs. Rosa D. Bowser, of Richmond, Va., and Miss Mattie T. Bowen, of Washington, D. C., on "*Various Phases of Woman's Work.*"

3.30 P. M. General Discussion.

8.00 P. M. A paper by J. E. Shepard, of Raleigh, N. C., on "*Industrial Education.*"

8.20 P. M. A paper by Miss C. V. Syphax, of Washington, D. C., on "*The Importance of Sewing in the Public Schools.*"

8.40 P. M. A paper by President S. G. Atkins, of Slater Institute, Winston, N. C., on "*Co-operation in School Work.*"

9.00 P. M. A paper by Thos. C. Walker, of Gloucester, Va., on "*How to Lengthen the School Term.*"

9.15 P. M. Remarks by G. M. Grisham, of Kansas City, Mo.

FRIDAY, JULY 22d.

9.30 A. M. A paper by Rev. J. E. Jones, of Richmond Theological Seminary, on "*Needs and Conditions of the Colored Ministry.*"

9.50 A. M. A paper by Rev. H. C. Bishop, of New York City, on "*How to Hold the Young People in the Church.*"

10.10 A. M. General Discusion.

1.30 P. M. Report of the Committee on Resolutions.

Report of Committee on Resolutions at the Second Hampton Negro Conference, July, 1898

The resolutions of the First Negro Conference are reaffirmed.

We congratulate the Hampton Normal and Agricultural Institute, upon the inauguration of these annual conferences, believing that frequent counsel and comparison of views of those engaged in the same field of work, as well as the encouraging information gathered from a wide area will result in a clearer understanding of the needs of the race, unity of aim and effort in meeting these needs, and fresh encouragement and inspiration to the laborers in the great cause.

EDUCATION

There is need of a closer unity and articulation among our educational institutions, and an adaptation of their courses to the instruction given in the public schools. The industrial schools should adopt graded and uniform courses of instruction; and it is suggested that Hampton and Tuskegee be utilized as the basis of this uniformity.

The Negro teacher needs a complete general preparation, and beside, a thorough understanding of and sympathy with the peculiar needs and circumstances of Negro life, and the demand for teachers, who are thus qualified and equipped is imperative.

Education in music is especially important to the Negro child. Our ancestors sang away their sorrows during dark days of slavery. The cultivation of the melodic gift in their descendents will not only encourage a cheerfulness of disposition, but will lead to the unfoldment of their esthetic capabilities, and the inculcation of sound moral principles and patriotic sentiment.

The establishment of kindergarten instruction in some of the large cities is highly encouraging, and we urge its universal introduction. The kindergarten must be relied upon to supply, in part at least, the lack of home influence, to extend the benefit of wholesome instruction lower down in the life of the child, and to inculcate correct habits and notions of life.

In view of the short school terms throughout the South, efforts should be made to have the term lengthened either by state appropriation or by contributions of the patrons.

BUSINESS AND LABOR

The question of labor and trade is one of great importance, for upon it depends the physical and material welfare of the race, which in turn must lie at the basis of all social, intellectual, and moral development.

We urge that the manual training feature as well as the instruction in business forms and methods, be engrafted upon the curricula of all our primary and secondary schools. We also recommend the establishment of industrial high schools leading to a complete equipment in the various trades and crafts, wherever the community is able to support them, as a part of the public system of instruction.

It is important that our youth be impressed with the necessity of thorough preparation in order to compete with the industrial life of the world. Nothing but the highest efficiency and fidelity to duty can win in the fierce material rivalry. Men demand the best service available for their needs, and it is necessary that schools turn out the workman that maketh not ashamed.

We call upon our teachers and preachers in the country districts to advise the people to develop the agricultural and material resources of their respective communities, and not to be deceived by the glare and glitter of city life.

The flocking of the agricultural masses to the cities constitutes one of the greatest social evils of the period. This evil is especially emphasized in the case of the Negro immigrants. They do not form a part of the industrial current, and are apt to drift into the alleys and dens of squalor and vice, and their last state becomes worse than their first; on the contrary, every effort should be put forth to induce many of those now in the alleys and byways of the city to seek the country. No one should be encouraged to migrate from the country to the city unless he has some definite employment or plan of work previously determined upon.

We urge that an understanding be sought with the trades unions and labor organizations, and that they be persuaded to see the unfairness and impolicy of discriminating against a class of American laborers who have equal claims with themselves to a right to work and make an honest living.

VITAL AND SANITARY PROBLEMS

The alarmingly high death rate among Negroes threatens the physical continuence of the race.

We urge upon our teachers, physicians, and all who have influence with the masses to impress upon the people the importance of exercise, cleanliness, ventilation, wholesome food, pure water, suitable clothing, and personal purity. They should be taught the contagious nature of tuberculosis and diseases of vicious origin, and the danger of intemperance, the use of tobacco, and the excessive indulgence of the appetites and passions.

RELIGION AND TEMPERANCE

The mission of the church in the world is to save men. We believe this mission extends to the social as well as to the spiritual salvation. Our churches should put forth strenuous endeavor to reach and to hold the young people of the race who seem to be drifting from them; and to this end they should use

all means of inducement not inconsistent with the spirit and teachings of the great spiritual head of the church.

The claims of temperance not only as applied to strong drinks, but also in the broader sense of moderation and self-restraint in all things, should be fearlessly presented to the people. The habits, passions, tastes, and appetites should be regulated according to the principles of moderation, sobriety, and virtue.

DOMESTIC ECONOMY

The greatest evil which slavery inflicted upon the Negro race was that it destroyed the home, the natural unit of all social development. Perhaps the chief progress of the race lies in the fact that out of this demoralized state of things they have established so many pure, sweet homes, whose regime is regulated according to the highest Christian standard. And yet the work is only in its incipiency.

We urge upon our women to organize local, regional, and national associations for the purpose of inculcating principles of social purity, domestic economy, and all that goes to purify, sweeten, and adorn the home. We congratulate the Hampton Normal and Agricultural Institute on the complete equipment of a department of domestic science; and we believe that this step is as important as any which it has yet taken to upbuild the Negro race.

CRIMINAL, DEFECTIVE, AND DEPENDENT CLASSES

The criminal record of the colored race in all parts of the country is alarming in its proportions. We believe that this is due largely to industrial conditions, as well as to the evils already pointed out in these resolutions. The irregularity of employment and the lack of industrial prospect and vista drive many of our young people into the criminal and vicious ranks. We appeal to the conscience as well as to the self-interest of the Ameri-

can people to broaden our industrial opportunities and to afford the amplest protection of the law, believing that this would most readily lead to the upbuilding of the race, and would materially diminish the idle, vicious, and criminal classes which we all deplore.

We believe that it is the duty of the state to care for the defective and dependent classes, and to surround the orphans and juvenile offenders with the educational and moral safe guards which will make them intelligent and useful men and women. We believe that whatever expense is necessary to carry out this purpose will be more than offset by the reflex action upon the public conscience and the common weal.

PATRIOTISM

We take just pride in the fact that in every crisis of our national life the voice of the Negro has been on the side of loyalty and patriotism. We feel sure that this spirit of patriotism will continue, and that in every calamity the arm of the Negro can be relied upon to uphold the national cause.

We glory in the valor and victorious achievements of the colored troops at Santiago, and recommend the formation of relief associations to comfort and relieve, as far as possible, our soldiers and their afflicted relatives.

Finally, we take a hopeful view of the future of the race. We are not discouraged by the seeming severities of the situation which confront us. We firmly believe that all worthy elements of our complex population will ultimately be permitted to share in the privileges and blessings of civilization according to the measure of their merit, and to this devoutly wished for consummation, we rely upon the progressive spirit of the Negro himself, the conscience of the American people, their inborn sense of justice and fair play, their appreciation of real merit and moral worth wherever it manifests itself, and upon the favor of Almighty God.

KELLY MILLER
R. R. WRIGHT
EDWINA B. KRUSE
HUGH M. BROWNE
F. J. SHADD
S. G. ATKINS

Dr. Frissell's Address.

My Friends—

I consider it fortunate not only for this institution but for the country that so representative a body of colored people has gathered here to discuss some of the most important problems that have ever presented themselves to any nation.

The uplift of the colored race, much as it may be helped by others, must be taken in hand by themselves.

We are gathered here not to discuss the difficulties over which the colored race has no control but those which they can obviate. No member of the white race can state those difficulties so truthfully or forcefully as can those who are gathered here.

That they ought to be stated and bravely faced is beyond question.

You have come from the North, the South, the East and the West representing different churches and engaged in varied occupations, that you may help one another to an understanding of the problems that face you and may join hands in an endeavor to solve them. Let me state briefly some of these problems which we shall discuss.

1 The support and improvement by the colored people of the public schools of the South and the introduction into them of industrial training. School terms ought to be lengthened. Better teachers ought to be provided.

2 A more intelligent and efficient ministry.

3 The improvement of health and morals and to that end improved homes and lands, more property, more knowledge of business, trades and agriculture.

You are gathered near the spot where the first cargo of slaves was brought to this country.

You see on these grounds the evidence of the interest which the Anglo-Saxon race has taken in your welfare. The buildings which have been erected for the teaching of trades, agriculture and domestic science as well as academic branches of study, costing hundreds of thousands of dollars with their equipment and teaching force offer as good opportunities to the young people of the colored race as are given to the youth of any race.

It remains to be seen whether the best youth of the colored race will avail themselves of the opportunities provided here and elsewhere for industrial training, whether they will go out as trained leaders to secure homes, farms and business openings for their people.

Hampton has never frowned upon what is called the higher or the highest education for colored youth, but with seventy-five per cent of the race in the South living in one-room cabins on rented lands under the lien system of crops, it does feel justified in demanding that some of the best energy of the race be devoted to changing these conditions, that every educated colored man or woman should be intelligently interested in the uplift of the great masses of the race It is for the promotion of that interest we are gathered here.

I extend to you all a most hearty welcome to Hampton.

Business Enterprises as Conducted by Colored Men

BY H. E. BAKER

In describing the Britons, the dominating element in that composite nationality we call Anglo-Saxon, Hume says of them that "they were clothed with skins of beasts." "They dwelt in huts which they reared in the forests and marshes." "They *were ignorant* of *the refinements* of life." "Their wants and their possessions were equally scanty and limited." "They were divided into small factions, each faction animated by jealousy and animosity against the other." And "fighting was their chief occupation."

This picture, presented by one of our foremost historians, represents the great English race in the early stages of its development. After the lapse of some centuries this same race is again passed in review, and this time by a leading member of the most dignified and the most powerful legislative body in the world—the United States Senate. He refers to it as the race that had lifted the standard of civilization higher than mankind had ever seen it before; a race that has peopled the world with giants in intellect, character and daring; a race that has gone forward with the ceaseless tramp of ages, conquering and to conquer; a race that has made every other race either its victim or its ally; a race before whom every obstacle has dwindled away. These two pictures, widely differing as they do in color and setting, and yet representing the same people, are both true to history. And in considering them the contrasts are at once apparent, and we are led naturally up to the inquiry,—what agencies have been employed to transform the Briton of the first century into the Anglo-Saxon of the nineteenth? Education and Christian religion have been potentfactors in the working out of this marvelous result. They have been twin workers in the field of thought, the one enlarging the scope of the mind, the

other softening the asperities of the soul; the one has made all mankind citizens in the republic of letters, while the other has opened wide the door to the kingdom of Heaven. These two agencies alone, however, could not have met, and do not today meet, all the demands of advancing civilization.

To these must be added the commercial spirit of the race. And no estimate of the causes which have developed the present greatness of the Anglo-Saxon race can be conclusive that does not include this dominating principle of that race. Republics may be established by political strategy and empires upheld by military might, but when these are accomplished, it still remains the function of the great artery of business to furnish the life-blood to these organizations. If behind the republic stands the statesman, behind the statesman stand the merchant and the manufacturer. These latter are the substantial foundation upon which the whole rests. It is then to the business men—the merchants, manufacturers, bankers and capitalists, that we must look for the third factor in the development of this Anglo-Saxon race.

It is this mighty spirit of commerce that leads the Anglo-Saxon into the diamond fields of South Africa and into the gold-fields of Alaska. It leads him out upon the prairies of our boundless west, and makes his ships, like silent sentinels, to circle the isles of the sea. In the pursuit of their ambition the Anglo-Saxon can be found now deposing a powerless queen on a neighboring island; now driving the natives of Africa into submission or slavery—confiscating their territory and destroying their tribal government. His ships girdle the globe to protect his merchants, and these in turn have kept step with the missionary in the spread of Anglo-Saxon civilization. This commercial spirit has permeated and unified the whole race. With them it is the law of their being—older than letters, higher than religion, stronger than patriotism. In short, it is the key note of their progress. If this spirit of commercialism has done so

much for the Anglo-Saxon, why will it not prove equally beneficial for the Negro American? Herbert Spencer says, "Whatever amount of power an organism expends in any shape is the correlate and equivalent of a power that was taken into it from without." Applying this maxim to the facts at hand, we are led to infer that the political and social expansion of the Anglo-Saxon race is but the outgrowth of this latent spirit of commercialism.

If the American Negro could be led to see the force of this truth, and to adopt this *commercialism* of the Anglo-Saxon, much of the difficulty that now hinders his progress along material lines would speedily be removed. The law of cause and effect applies with unerring certainty to all races alike.

A spirit of commercial activity generally diffused among the American Negroes in this country would produce commercial union, and this in turn would give a wider knowledge of the real strength of the race, and directly point to its utilization along various lines. Therefore it is important at this point to consider, first, what efforts have heretofore been made by the Negro-American to organize and maintain business enterprises; secondly, what are the present prospects for the spread of this commercial spirit among the race; thirdly, what are the obstacles that have hindered the success of such efforts.

With a view to making my statements on these points as comprehensive and as accurate as could be, I addressed a circular letter to about thirty prominent colored persons, in nearly as many different communities, more than a month ago, asking information and data from their respective communities for use in this connection; and to my surprise and discouragement, not one person in four paid any attention to the letters, not even giving me the courtesy of a merely formal reply. I was thus left to conclude that the presence of anything like a general interest in organized business enterprises among the race on the part of the persons I addressed would have rendered such neglect impossible. Mark

Twain's rule, that he always answered every letter that came to him, even if only to say that he didn't receive it, would have been preferable to this indifference. Some, however, were enough interested in the subject to send answers more or less complete; and these, together with information that had previously come to me, have enabled me to make some definite, though incomplete, statement as to the efforts already made to organize business enterprises by and among the colored people in this country.

There have been seven savings banks organized and conducted by the race, four of which are at present in successful operation: The Capital Savings Bank of Washington; The True Reformers Bank, and the Nickle Savings Bank of Richmond; and the People's Savings Bank, of Birmingham, Ala. These banks have an aggregate capital stock of $180,000, and each is supported to some extent by the white people of their respective communities.

There are seventeen building associations, of which Philadelphia leads with four. The others are located in New York, Harrisburg, Baltimore, Washington, D. C., Alexandria, Richmond, and Hampton, Va., Augusta, Ga., Jacksonville, Fla., and Little Rock Ark. The reports from these several associations show that they are being run successfully, and command the respect and confidence of the people. Of the other organized enterprises now in operation, mention should be made of the following: The Conservative Investment Co.; The Unity Stock Co.; The Enterprise Coal Co.; The Small Loan Co.; and the Caterer's Manufacturing and Supply Co.; all of Philadelphia. In Richmond, Va., we have the Richmond Beneficial Insurance Co., with a membership of 20,000, and, located each in its own building, the People's Relief Association, the Security Industrial Insurance Co., the United Aid and Insurance Co., and the Grand United Order of True Reformers.

In Jacksonville, Fla., there are the Capital Savings and Trust Co., with a capital Stock of $25,000, and the Empire Shoe Co. In Columbus, Mississippi, there are

two commercial enterprises successfully conducted by the colored citizens there. From Louisiana, Texas, Alabama, Georgia, South Carolina, Kentucky,—in fact, from nearly every southern state, I hear through the citizens of these states, as I meet them in Washington, that various business organizations of one kind or another, are owned and successfully conducted by colored people throughout the South; but in the absence of some definite statistics about them, I can of course do no more than repeat the information that has come to me.

It would seem that those enterprises which combine the *commercial* with the *benevolent* idea appeal most strongly to the sympathy of the race, and elicit their strongest support. A notable proof of this fact is seen in the phenomenal growth and success of the United Order of True Reformers, in Richmond, Va. Another instance is seen in the Masonic Beneficial and Relief Association, of Mississippi. This association was organized in 1880, and in the eighteen years of its existence, it has disbursed as benefits among its members more than $200,000, and since December 1, 1897, it has collected and paid out more than $25,000. It is not, pretended that the above enumeration covers all, or even any considerable portion, of the many noteworthy and successful efforts heretofore made by the colored people to organize business enterprises among themselves, and thus to adopt the commercialism of the Anglo Saxon which has been the chief source of his success and progress; but the opportunity is ripe for a more general endeavor along this line.

In nearly all cases where answers have been sent me on the point of the support given these several enterprises, it is said that the "masses" are evidently willing to support them more fully than they do, but that they are discouraged through the lack of interest in these organizations shown by the more advanced classes of the colored people, and herein lies the chief obstacle to the success of this saving principle in the Negro's progress, the development of organized business.

I know it is common to say of the colored people that they are by nature disunited in all matters relating to their material welfare. This charge I believe to be untrue. It is also common to say of them that they naturally lack confidence in one another. This charge also needs modification. The real truth is, as it seems to me, that the race needs a common rallying point. Let this be once supplied, and the Negro race will stand as firmly together as the Anglo-Saxon ever stood in every thing that makes for his material advancement. But who is to fix this rallying point? Upon whom devolves the duty of leading the way in the thought and action of the race? Clearly, it is they whom fortune has most favored. Clearly, it is the duty of the educated, the wealthy, and the refined element among the Negro race, to think and act together, and along those lines that will best promote the greatest good of the whole race. It is true of every race that a few lead the way, the masses follow; and this law presents no exception in its application to the Negro race. The masses of our race are true to themselves, and true to the race.

That "blood is thicker than water," is as true of the Negro as of the Anglo-Saxon, and if those of our race who are *up* will only feel that "touch of nature" that binds them to those who are *down*, no feature would be lacking to make the whole race strong. Powerful as we are in numbers, resources, and ability, no *natural* reason exists by which to explain our lack of progress along the ine of business development; and the only reason that I see for it, is the evident disposition on the part of the more advanced classes of our race to hold themselves aloof from the masses, to withhold their support of business enterprises, and thus create in the minds of said masses a feeling, first of doubt, then of mistrust, and finally, of disloyalty. To bring these two elements of the race into closer business touch, and to harmonize their sentiments as to material things, wouid be worthy of our best endeavors; and to this end all of us might well afford to consecrate every means at our command.

Reaching and Saving the Negro

BY JOHN W. LEMON.

The Negroes were taught how to work in slavery but not how to combine brain and muscle, and make an independent living, their home, food, and clothing being provided for them. Set free a few years ago with nothing—a whole race born in a day—thrown upon their own resources, and expected to act as men; with no educational advantages; no schools; no accumulated wealth; no home or food; but little clothing; unorganized churches; inferior preachers; the colored man, although it blighted the hopes of his owners, was made an American citizen, expected to help rule the nation and live respected and at peace in that very southland, where but yesterday it was master and slave.

Gen. S. C. Armstrong threw the life-line to my people when he started this system of industrial education, the very essence of self-help as represented in this Hampton Normal and Agricultural Institute; for in our country, "The man who does not go up by his own exertions, goes down." Others go down with him. This the General believed, and he had faith in the colored man. Although there were numbers of people saying, "Impossible! Useless energy! Wasted exertions! Let us shun the man who is throwing away his ability and time trying to elevate the ignorant Negro who has nothing to tie to," that faithful General Armstrong, the great Elijah of our modern times, had the courage to dare, although he did have to stand many times with the tears in his eyes, so dear was his work, so great was his opposition. The man stood true to his purpose. "I know I am right. The colored man has had no chance. He must be taught to feed himself. He is worse than useless to you as he is, hungry and ignorant of how to make a living. His freedom gives him a power that must be rightly guided. He is still a slave to the very vices that will undermine the peace and prosperity of our beloved country. I should like to help fit the man

to be an American citizen." He fought for every inch of his way. God gave friends to Hampton, and today, resting on the shoulders of Dr. H. B. Frissell, is General Armstrong's mantle, and in the hands of our principal, Hampton's work is developing. By her trade school, domestic science, and agricultural developments, Hampton is teaching the colored man how to live honestly by the sweat of his own brow, and is so reaching and saving him, that now it takes the tongue of the whole country to tell of Hampton's work. Wherever her sons and daughters are living, the story is being told. It may be where once slavery, the auction block, the whipping post, and the bloodhounds were in their worse forms, but today you will find improvement—self-respect, self-help, and a better relation between the races.

Tuskegee, the younger Hampton, with Hampton's most illustrious son at its head, its founder and leader, our own Booker T. Washington, of whom we are all so proud, is telling its story. In her shops, upon the farm, and through her farmer's conferences, self-help is being taught the people. A southern white man told me that he wanted to go to Tuskegee again soon, and that his only interest was to see the Tuskegee Institute.

Miss Dillingham and Miss Thorn caught Hampton's spirit, and regardless of difficulties, they started the Calhoun School at Calhoun, in one of the darkest parts of the Black Belt of Alabama, where the one-room, rented log cabin with all of its horrors, prevailed. They found the people in the midst of immorality, intemperance, ignorance, and poverty, battling with debts, rents, mortgages, and waive notes. They did not see their way out. Some were depending on politics to bring them out; others expected to go to Africa; others were still looking for forty acres of land and a mule to be given them. They had poor churches, no schools worthy of the name, ignorant teachers and preachers; but those very people, in the dark as they were, were praying and crying for the light they had never seen.

That school has won the confidence of the people; men, women, and children come to our school. The school goes into the homes, improving and purifying them. It goes on their farms, showing the dignity of labor, and teaching the people how to raise their food, thus feeding themselves and doing away with mortgages and waive notes. It goes into their churches, schools, and Sunday schools. One of the sons of the school has bought and paid for his lot during the past three years, and is now minister in one of the newest churches. The people are hearing the gospel; Sunday schools are being started in neglected communities; and the people are securing that noble Christian character that shall gain for them the confidence and respect of their fellow men.

Our farmer's conferences and land company's meetings are held each month on the school grounds. We talk about how to change the circumstances we have it in our power to change; deposit money for the buying of homes; and teach the people how to live in peace in their communities. A white man, who a few years ago, told me that he would use his gun to prevent his men from coming to our conference, has since that time, sold us land at six dollars and fifty cents an acre, charged no interest the first year, brought his wife to one of the meetings to sign the deal, and asked me to go in with the justice of the peace and witness that she signed it of her own free will and accord, separate and apart from her husband. We paid him his cash payment and he thought the conference was "fine." The trouble at first was that he felt that he should control the men whom he had to feed. So many of the horrors of that community hang on the food question, meat and bread. One man, who, eight years ago, bought a hundred and eighty acres of land for eight thousand dollars, has it now under a mortgage for fifteen hundred dollars to the same man from whom he bought it, simply for his food supply.

Mr. Bell, one of the most prominent white men at Calhoun, the largest land owner and merchant, said to

me last winter, "Tell the men to raise their corn and meat; it is the only way out." I asked him, "How about this debt? They tell me that you require those on your place to grow cotton so that you can get your money." He said, "I regard corn as money. They must regard four hundred bushels of corn in their crib as two hundred dollars in cash. I would get my money quicker if they would raise their food. Let me illustrate. There was a man around here who, four years ago, owed two thousand dollars for advances, chiefly. The man saw that his debt was increasing year by year, and he commenced to live at home. He came to me for nothing and last August, as my books will show, he had paid the debt, and had over five hundred dollars to his credit."

Raising their own food is the way out for my people. Slavery taught them to look for rations. They keep up the old custom under circumstances trying enough to enslave them. A man's wife living near us has been an invalid for years. She is now old, but it was only the other day that I saw her looking for food. She was unable to work in the field, and her husband could get no food under his mortgage for her.

The very first of the year the men mortgage their entire crop, stock, tools, and the labor of the wife and all the children old enough to work, for their food supply. He can only get food for those able to work. These mortgages vary in interest from fifteen to twenty-five per cent, or more. In the case of money, dollar for dollar is sometimes charged. The mortgage is given for the amount, principal and interest. The man pays for writing and recording the instrument that ties him, and then he comes week after week, for his rations, three and one half pounds of meat, a peck of meal, and one plug of tobacco. There is a rider, or overseer, who goes from farm to farm every day in the week. He sees to it that all are in the field whose labor is mortgaged, the wife being allowed a half hour ahead of the rest to go to the house to cook. The rider reports the condition of

the crop, and that decides whether the man gets full rations on Saturday. The man does not expect to buy what he wants; he expects to spend most of Saturday at the store waiting, and begging for his turn. Regardless of heavy interest already paid on all that he buys, even before he gets it, he does not expect to get cost prices. Taking the average family where six are supplied with food today at Calhoun, I find that the mortgage price during the year amounts to thirty-nine dollars and sixty-eight cents more than the cash price on the same articles. The loss of time for man and mule is thirty-six dollars. Each bale of five-cent cotton grown on poor, rented land is an additional expense of two dollars and fifteen cents. Since fifteen bales is about the amount the family would grow, that amounts to an expense of thirty-two dollars and twenty-five cents, making a total of one hundred and eight dollars and ninety-three cents, that has just been thrown away because of the mortgage!

The rents about us vary from a hundred dollars to two hundred and twenty-five dollars a year. One man that we have now on land of his own had been paying two hundred and twenty-five dollars for eleven years. Two thousand four hundred and seventy-five dollars he had paid for rent alone in those years, and did not own an inch of that land. One man near us has paid three hundred and seventy-five dollars for the rent of one old mule in the fifteen years he has been renting him; today he does not own a hair of a mule of any kind. Do you wonder at the debt and poverty of the colored people in the Black Belt?

But through our conferences and land company we are reaching the people. They are anxious to improve, and are willing to make sacrifices for their homes and children. Between September 25, '95, and January, '96, we collected from the people over three hundred dollars. We paid two hundred and sixty-six dollars and sixty-six cents cash for forty acres of land, and forty dollars per team to work that land with. Encouraged by us, two of our men bought eighty acres joining this forty acres.

During the summer of '96, we wanted to buy the Chestnut Place that was for sale at seven dollars per acre, fifteen hundred dollars cash payment, the rest in three years at eight per cent. We held meetings every week on our school grounds. It was a time of organization —agitation and organization. Over a thousand dollars was raised; the place was surveyed, and divided into twenty-two lots. We bought a good map of the place. Twenty-two men bought the place, one man taking the land, and selling to the other twenty-one, so that individual responsibility was combined with co-operative buying. The same summer, six of our men bought the Harris Place, one hundred and twenty acres, at six dollars and a half an acre, paid one hundred dollars cash, the rest in two years. Last fall we bought the La-Grand Place, two thousand eighty-seven acres, at six dollars and twenty-five cents per acre.

Between August 6, '97, and January 1, '98, we collected from those people three thousand eight hundred and eighty-four dollars and forty-four cents, all lawful money of the United States; and it has been used in payment on land. Where once the colored man owned no land, they have now bought three thousand three hundred and sixty-seven acres. We have now, right about our school, seventy families standing for better homes, higher and purer life. They have given the rental a long farewell; their payments each year are less than their rents used to be; and more rooms are being added to their cabins. They are starting their orchards and raising their food supply, having their gardens, poultry, cows and hogs. They have but little time to spend at the store; they have business to attend to. Their children are contented at home. They are a happy, busy group of men and women; and it is estimated that they will grow corn enough this year to last them two years. Those who have lived with them are surprised at the results. Mr Chestnut, the former owner of the Chestnut Place, told me, "I never thought that a set of colored people left to themselves as they are on my

place would be so faithful. I hear of no confusion or stealing among them." In meeting last week a colored man said, "I have been watching you-alls; I have been afraid to come here, but dis day I come. I have found 'tis death to stay where I is at; 'tis death to go back. Count on me."

A man, a few years ago, came over to us crying. He and his wife, both very aged, had had all that they had taken from them for debt, and were turned out of doors. He said, amid his tears, "It is worser wid me now than it used to be in the days of slavery." We advised him, sent him after a man that we thought would rent to him, helped him to make his bargain, and wrote his rent note. He followed the advice given him that year, and that old man not only came out of debt paying his rent in advance, but that very fall deposited twenty-two dollars and fifty cents with us for land. He is now on ten acres of his own, and it was only last week that he told me "What a glorious thing! I done gone home! I have been used to laying in bed and looking at the stars. But now I done got my house so close, I got to ask my wife when day is breaking; she tells me, "Old man, open de door and see.' I got my door on hinges too. My wife is happy. She even cooks me better bread. It is the first time I ever felt like a man."

Send such influences as the Calhoun School into the southland; send them to the darkest corners of it. There are people there crying for the light. The women are crying "Help me." Let them understand the laws of agriculture. Teach them how to make a living, and they will work out their own salvation. They will build homes, schools, and churches. They will be men and and women attending to their own business, and be respected and at peace in our beloved land.

A Remedy for the Excessive Mortality of the Negro

BY F. J. SHADD, M. D.

Mr. President, Members of the Hampton Conference, Ladies and gentlemen:

I have been invited by the honored President of Hampton Institute, Dr. Frissell, to take part in this Conference which is destined to have great weight in moulding public opinion in favor of the proper education of the race.

As my daily work brings me in contact with the masses of our people who are often sick and in need of medical skill and treatment, and from an extensive observation both in hospital and general practice, I have decided to discuss a matter which is seriously affecting a large portion of our people—hence I shall direct your attention to the following subject:

"A Remedy for the Excessive Mortality of the Negro."

In considering this important subject, I shall not occupy your time and attention by giving data to prove the fact that the Negro is dying more rapidly than the whites. It is a fact already proved that, even under the best sanitary conditions of our large cities, his death rate is greater than that of the whites.

Such a condition is alarming to all thoughtful persons, and this conference must take its part in correcting the maladies by which the Negro is carried off at so rapid a rate. Not only to the physician is the study of vital statistics fascinating and instructive, but to the student of sociology the subject affords a field replete in facts and deductions. A nation is an accumulation of individuals, the summing up of the peculiarities of each makes the history of the people, stating their strength or weakness, their growth or decline. Our profession has known for some time that the death rate of the Negro has been increasing and in some places showing less births than deaths, a condition foreboding results of serious gravity to the race. Mr. L. M. Hershaw has collected valuable data bearing directly upon this subject, and the time has come in our race history when we cannot shut our eyes to the common scenes and incidents surrounding us.

Prof. Kelly Miller has written an able and ingenious paper reviewing Hoffman's "Race Traits and Tendencies

of the American Negro." To the literary portion of our race, the conclusions reached by the scholarly professor may be quite convincing, but to any physician who has had extensive practice among the Negroes, the facts and statistical data cannot be brushed away with the rejoinder that they were collected by white agents, and hence the worst phases in our conditions are mentioned against us, for we know that the Negro does die much faster than the whites, and that the causes of his high death rate are generally in keeping with Hoffman's ideas. I have read Hoffman's book with care, and most of the facts therein contained are in accord with my professional experience, during which, for fourteen years, I have come in contact with thousands of the poor and afflicted members of the race. Do not understand me to affirm that all his deductions are approved, but my experience teaches me that the book struck the key-note, and it is our duty to stop quibbling over the criticism, and set to work to correct the alarming causes which are so graphically depicted by this statistician. Hoffman's book has been of great value to the Negro. It has caused him to look in upon himself, and self inspection is always good for the individual.

Hence the questions may be asked: What are we going to do about it? How can we eradicate the evils brought to our attention? In answer to these questions, I am here tonight to add my word of warning as well as advice, so that together we may help correct those sins which are leading us to death and destruction, making the Negro a reproach to those identified with him, either by consanguinity, or humane interests. Since the days of Galen, the profession of medicine has been honored and respected in every age because of its nobility of purpose and aim. We are always on the alert to find out and remove the causes of diseased conditions. Beginning this important task, however, we must discuss the subject in all its phases, weighing the causes which affect the physical nature of our people, recognizing those factors which are potential in race degeneracy; and if

need be uncovering all places which are unsanitary whether from turpitude, heridity, environments or other conditions of immorality, letting in the sunlight of scientific investigation—thus getting at the root of the social evils, removing them, and thereby laying the foundation for a permanent restoration of health.

If in the discussion of this subject I may appear to bear down too much on some of the frailties of poor human nature, I have only this excuse to make that my professional calling demands that I treat the case scientifically; sometimes using pallative treatment and sometimes radical treatment. Conditions must be met by remedies which can control the cause. On this occasion our patient has been sick for many years; the influences of heriditary taint are engrafted in every fibre of his system, the crisis has been reached and the consultants have advised radical treatment.

"Negro mortality must be reduced" is the watch-word of every educated person. While we deplore the promulgation of facts which are detrimental to us, yet the end will justify the means. We must have results, not sentimental speculation. Among the most fruitful causes of this alarming death rate are the following: infant mortality, tuberculosis, scrofulosis, specific infection, venereal diseases, gastro-intestinal diseases, heredity, and environment. Most of these conditions can be changed by the Negro himself without the aid of any outside influences. Only those persons who come in intimate contact with the colored people can fully appreciate their racial traits and characteristics. Only after very careful inspection should we attempt an answer as to the social problems affecting the vital conditions of the Negro to day and his condition in the future. My observation leads me to believe that more factors inimical to the race are found within than without. In medical language we call such conditions auto-infection. I believe that racial strength and progress depend upon individuation. The Jews are an example for us to imitate, they have retained their racial traits all over the world even

though they have been persecuted for so many years. Statistical data points to excessive death rate during the first five years of our infant life. We should imitate the Japanese in the care of our children. Of course, we know that Japan, next to France, has the lowest birth-rate, but the interest taken in the children keeps up the population. The care of infants is a pivotal factor in national life and prosperity of any nation. The causes of pre-natal mortality and deaths during the first few years are various, but tubercular and specific infection are the most potent. The prolificness of the Negro woman of today is not as great as in former times. The reasons are many but chief among them is a complete change in her environment. She is assimulating the tastes, habits and conditions which she observes around her. She does not pride herself as did her mother and grandmother over the large family she has reared. Modern ideas have filled her head and she like the new woman, wants freedom from home cares. She prefers to attend woman's meeting, make speeches as to how the children must be reared, but desires to be excused from bearing her part in the domestic drama. The very women who are best fitted by education, social conditions and physical health are the ones who remain single, and, if married, shun the cares of motherhood. Even when the poor woman finds she will become a mother, the very thought weighs heavily on her mind and the evil forebodings and direful distress are uppermost in her thoughts. Hence the checkered career before gestation is completed is a serious condition for mother and child. Hard work, poverty, bad surroundings are always conducive to fatalities and even when everything goes well her condition gives no warmth to the expression "Welcome little stranger."

Premature and still births are not uncommon and the health reports do not contain more than half the actual number. Even viable children often die of neglect and soon the poor mother, driven by necessity, is compelled to be at work long before she should have left her room.

Hence diseased organs, due to exposure, render her life miserable for years. The poisons of specific infections tend to cause still born and premature births. Statistics do not contain a full account as the mother will not give all the facts when she knows that she criminates herself. The evil results of such diseases must be taught our people. They should know that specific infection destroys thousands of the race. With such vitiated constitutions, the colored child is weighted down with adverse conditions and dangers which cause us to wonder will he reach the 5th year. There are three times as many still born colored children in the District of Columbia as there are white and we are only one-third of the population. Infant mortality is alarming because 60 per cent of the confinement cases are attended by ignorant midwives.

A common complaint is "nine day fits" which carries off hundreds of colored infants, and this fatal malady is due to septic infection. The unsanitary surroundings of many of these cases of confinement is terrible. Some one remarked that it is only the mercy of God that most of the women do not die. These old grannies are careless about their personal apparel; have no idea of antiseptic rules, using any old cloth in care of the parturient hence we find the poor woman under the treatment of a doctor for many months, dating all her complaints from the last confinement. *Trismus nacentium* or "nine day fits" is caused by a germ. Dirt and filth breed the germ and the old grannie is the medium of communication. Negro mortality in this disease alone shows more than six times the whites. What is the remedy for excessive infant mortality? Instruct the women as to the needs of absolute cleanliness during confinement period. Only employ nurses who are competent, not necessarily trained nurses, but those who know how to keep the patient absolutely clean. Give the baby better care during the first few months of its life; teach the young mother how to clothe the infant and how to feed the little one. Many die in summer from too much food and clothing. At this point I will say that lockjaw or tetanus is quite

common among Negroes. He is more susceptible than the whites. I believe that his susceptibility is not due to his physical constitution but to the fact that he does not keep his wounds perfectly clean. He must be taught not to handle a sore with unclean hands or to cover it with clay or any old soiled linen. Such articles are culture fields for tetanus bacillus. Remembering these facts, the death-rate from so serious a malady as lock-jaw will be greatly reduced. Broncho pneumonia causees many deaths in children and even when the disease does not kill the child, the seeds of tuberculosis may be sown, and later in life the child succumbs to this malady.

Summer complaints are fruitful sources of mortality. The unsanitary surroundings, vitiated heat, and carelessness in providing food have destroyed hundreds of children. The laity must be taught the chemistry of food and aid the scientific physician in his plans as to dietary for patients.

We must teach our people to observe the laws of health, to be careful in all sanitary observances, and by all means give the proper diet. Rest is a great remedial agent in most diseases and the skilful physician often finds trouble in making the mother give the baby's stomach rest for several hours. Very often we use little medicine. Our remedial agents are diet, rest, good nursing, sanitation, God's sunlight and ozone, along with water applied internally and externally.

A large part of infant mortality is due to hereditary tendencies, causing tuberculosis, which proves fatal in most cases. Hence to control such conditions, we must restrict marriage where one or both parties are in the last stages of consumption. This brings me to consider the subject of tuberculosis as a potent factor in Negro mortality. Consumption is the greatest enemy the Negro has, except his vices, which enable him to sow the seeds of this malady. The mortality is very great; from 10 to 20 per cent. are carried off annually.

Health reports give increased mortality in this re-

spect every year, because the profession is learning more about it. Years ago we considered consumption as affecting only the lungs, but it has been demonstrated that the pathway of this disease is extending each year. Tubercular bacilli affect glands, joints, bones, spine,—in fact, all parts of the body. Some claim that one-third of the people who live to middle age have some form of tuberculosis. Care, good diet, and sanitary conditions often hold tuberculosis in abeyance, preventing it from spreading to the lungs. My experience teaches me that the Negro cannot stand local tubercular infection without running great risk of pulmonary complications; and furthermore, I think the mulatto is more susceptible than the black. Before the war many colored people may have died of consumption, but the diagnosis may have been faulty. Even during the past few years, the profession has been more careful in making differential diagnosis in complicated cases.

We do not report dropsy as a cause of death. Dropsy is only a symptom of a disease—the cause is cardiac, renal or hepatic.

Being very careless about himself, the Negro often contracts colds and his unsanitary surroundings make him an easy prey for the ravages of tuberculosis.

Starting out with the hypothesis that the Negro is susceptible to tuberculosis, the question naturally follows, "How can we help it?"

1. Impress upon the people that tuberculosis is contagious.

2. Teach patients suffering from this disease how to prevent the spread of it.

3. Teach the children that the consumptive brother or sister must have a separate room.

4. Teach school children the danger of infection from drinking from the same cup.

5. Never move into a house where tubercular patients have lived unless the house is disinfected and put in proper sanitary condition.

The observance of these rules may seem hard, but the mortality of the race would be reduced twenty per cent.

Patients with smallpox, scarlet fever or diphtheria are isolated. Why not tubercular patients when the ratio of mortality is several times greater? Health regulators will consider this subject at an early date.

Cancer, sarcoma, fibroma, and other malignant tumors are more common with the Negro than was supposed several years ago. For the treatment of such serious maladies, the Negro must place himself under treatment and take his chances. Scrofulosis is a kindred affection, and the observance of sanitary rules will control this malady.

Under infant mortality I said that syphilis caused many deaths. The ravages of specific infection are very extensive. No wonder the laity calls it a secret disease. It causes lesions of nerve centers, viscera, bones, blood-vessels. A disease contracted five, fifteen or twenty years ago, now like "Banquo's ghost" will not down at our bidding but is plainly in evidence as we view the vital equation of the race. Disgusting as the thought may be, I must call the attention of this Conference to its baleful influence, extending in one unbroken chain from the hovel of the poorest to the mansion of the richest, sapping the life of the nation. Even under the most scientific treatment it takes years to eradicate it from the system, and worse than all, no one can tell when the patient is cured. Some claim there is no cure. The Negro is careless and indifferent as to his physical condition, unable to appreciate the effects of intemperance and licentiousness—hence the successive types of specific infection pass from stage to stage, until period of latency causes a lull in the symptoms. Then serious trouble happens. This moral leper often turns from his evil way, joins the church, becomes a bright and shining light, and soon marries a healthy, virtuous young Christian woman, whom he infects with his poison, which is handed down, in Biblical language, "to the third and fourth generation." As a physician who has attended thousands of

such cases, I add my solemn protest against such procedure.

And yet, how can it be stopped? Only by educating the people to the gravity of such virulent conditions.

I am opposed to allowing boys to sow wild oats. What right have I to allow my boy to sow his wild oats, become infected, and then sanction his marriage with a pure, sweet, neighbor's daughter? Until we can arouse the laity to such a state as to demand different conditions we must expect our mortality to be large.

This is very plain talk, but I am speaking not only as a physician but as a father who shall demand purity of those who shall be intimately associated with my children and at the same time guard his own offspring from contaminating others.

Teachers of our youth must consider this subject and act in accord with the facts. Teach the youth purity of thought and acts. Let them remember that the laws of health recognize no class distinction.

In the fields of usefulness, the Negro is often restricted by his avocation, and yet, there are no forces which could keep him from being abstemious, moral or strictly honest. He has the power within himself to keep from all these vices. Let him show the world that he is a freeman—free from intemperance, free from licentiousness, free from all influences which degrade and make him bestial. Along the marts of trade—in every vocation—he may meet barriers almost insuperable, but in his daily contest he is able to cope with his more fortunate brother, if he observes the laws of health and shuns the pitfalls lurking in and around the saloons. Intemperance is often the first cause in the downward course.

The conditions surrounding the Negro in all the large cities is a theme worthy the attention of each of us. I know him as he is under the shadow of the Goddess of Liberty, within the District of Columbia. The habits, the disposition, the clannish congregation of most of the col-

ored people compel them to inhabit parts of the city which are densely populated. Here they may easily go all hours of night from house to house, from church to church, to meet kindred spirits, whose only aim in life is to eke out a mere living with sufficient time after work for the gratification of their pleasures. Hence we find them living in alleys and courts, where families of more than a dozen occupy very narrow quarters. The sanitary surroundings of these houses are frightful. Can we wonder that death claims many who are so situated? Crowded rooms are conducive to lax moral habits, and soon the young of the family find themselves fit subjects for reformatory asylums, hospitals or kindred institutions.

You may ask: Why does the Negro remain in such localities? There are no reasons except his segregating proclivities,

Strange as it may appear, the Negro is not susceptible to such contagious diseases as scarlet fever and diphtheria, even in the alleys of our large cities. This fact is a hopeful sign for race progress, showing that environment alone does not cause our large mortality, but that other conditions and causes—possibly those that we ourselves can control,--are the fruitful sources of the alarming death rate. Hence we ourselves must be the architects of our own physical advancement. No one at this time denies the importance of heredity as a factor in our race degeneracy.

Since the war the mortality for the whites has decreased 134 per hundred thousand while the colored has increased over 234 per hundred thousand from tuberculosis. As to the cause, is it environment or difference in social conditions? What part does heredity play in the social economic drama?

The science of medicine has many achievements to be gained in the future by investigation as to the causes and prevention of many diseased conditions. To the Negro the checking and preventing the growth of tubercular and other hereditary tendencies is a field ripe for

scientific research. The two principal causes are predisposing and exciting.

Heredity must be considered in every equation in solving the Negro mortality problem. Like begets like. Tubercular parents beget tubercular children, and yet the children of such parents often live for years and never show any sign of such taint until some imprudence causes the germ to sprout, and soon the infection spreads from tissue to tissue until it is beyond the control of remedial agents. The old physician who replied that he should have been called to treat the patient's father or grandfather, diagnosed his case. Peculiar diathesis follow along hereditary lines.

Dr. Eugene P. Corson in an able and scholarly article says: "The colored race has not increased at the same rate as the whites; that the colored race is an inferior race; that its physique has deterioated and with a consequent higher death rate; that the mixed element has a lower vital equation and that all the results are explainable from the teachings of ethnology and biology. As to the future of the Negro in the United states I can see but one goal and that is defeat, and by defeat I mean an inability to maintain the race as a race with all its characteristics. All this will require time and probably centuries will go by before the education of the race as a race will be accomplished." He concludes—"Educate them, improve their physical condition where we can, in short, make useful citizens of them. The world has reached a point where the Caucasian is superior and all else must give way before him"

Mark this warning and be guided by the prognosis. We must act at once and fortify the citadel of race advancement by heeding the letters on the walls of public opinion respecting our future in this country.

"How to live" should be the subject before every colored congregation in this country. "How to live" should be taught the children in our schools from grade to grade. "How to live" should be the theme of the

colored orators who are alert to the needs of our people, if we would roll back the reproaches cast upon us by unfavorable statistical data collected in all parts of the country. United in one purpose, we can succeed in reducing the alarming mortality of the Negro. Race protection demands that we act at once and along social-economic lines, which is the only solution of the race problem. We are a part of this great nation; we are American in every thought, and act and word, and are always ready to stand guard for the protection of our country whether at home or abroad. We rally around the stars and stripes and plant our banner of freedom on the ramparts of Morro Castle; we face death in protecting the flag even though we are unprotected under its folds at home. Such is the irony of fate, and such is the evolution necessary in transforming slaves into freemen.

We are a patient race—too patient sometimes. America is a nation of producers and can supply the world with s—clothing, food and even luxuries; we are ready to exchange the bounties of our land with other nationalities; the aggressive spirit of the American is now respected everywhere and it is the duty of the Negro to assimilate and imitate his characteristics. The spirit of barter must be encouraged where it is lacking by heredity. Racial pathological peculiarities are handed down from parent to child. The Hispano-American war is a great opportunity for the race. The acquisition of territory will be a stimulus for greater fields of usefulness. But unless we can live under the benign influences of American civilization how can we survive in new territory? The times are ripe for advancement; a glorious future is before us—glorious, because of the contention and strife among the dominant classes. During contention the rights of the humblest are respected. Are we able and ready to use the opportunity offered today.

We must encourage economy, industry, in fact, all the cardinal virtues. We must become acquisitive; desire those things beyond the limited confines of our

homes. Plan for the future and be ready to strike when the iron is hot. Micawbers are not wanted in this age. We must turn something up and seize every opportunity —financially and otherwise, which will make us strong as a people. Always ready to engage in everything tending to broaden our horizon—show results of our energy, judgment and forethought. Be ready to take the tide at its flood and reach the goal of success in safety, When we shall master our own vices, when we shall become strong physically, mentally, morally and financially, there will be no question in the minds of the people as to the future of the Negro.

Temperance and the Negro Race

BY FRANCIS J. GRIMKÉ, D. D.

I have been asked to occupy about twenty minutes of the time in some remarks on the subject of temperance, and as the time is limited I will plunge at once into the subject.

There are three aspects of our condition, as a race, in this country, which make the temperance question one of peculiar interest to us. (1.) We are poor, very poor. There are a few of us here and there, it is true, who have made some progress in the accumulation of wealth since emancipation, but the masses of our people are still poor, extremely poor. We often hear the boast that we have accumulated $300,000,000 worth of property in the last thirty years, which may all be true; but what are $300,000,000 considered as the aggregate wealth of ten millions of people! Why, there are a half dozen men in New York city whose combined fortunes would alone exceed that amount. We are not only poor, but the struggle for existence is becoming harder and harder each year. One of the most serious problems that confronts us as a race in this country to-day, is the bread and butter problem. (2.) We are in a state of degradation. The moral plane upon which the masses of our

people move, is confessedly not very high, and in the nature of the case, could not be, in view of their antecedents. Slavery had a debasing effect upon the race. It was a poor school for the cultivation of virtue, of purity. It destroyed entirely the family idea, and with that inflicted one of the severest blows upon the Negro. It is Cowper who says :

> "Domestic happiness ! thou only bliss
> Of Paradise, that has survived the fall !
> Thou art the nurse of virtue : in thine arms
> She smiles, appearing, as in truth she is,
> Heaven-born, and destined to the skies again."

Well, for nearly two hundred and fifty years the Negro was deprived of this most blessed institution. That he is, as we find him today is not therefore to be wondered at. Whatever the cause may be, there is the fact however, which we must face : and it is a serious fact. (3.) We are dying more rapidly than the whites ; especially is this true of certain diseases. It is hardly necessary for me to stop to emphasize the importance of a sound body, of a strong, vigorous, robust physical organism to any race in the struggle for existence, in the battle of life. Some facts have come to light recently in connection with the conference at Atlanta University, and Bulletin No. 10, (May, 1898,) of the Department of Labor at Washington, that should cause us as a race to pause and seriously reflect.

It is in the light of these facts,—in the light of our poverty, our degradation, our excessive mortality—that we should look this temperance question in the face. The facts being what they are, what attitude should the Negro assume on the subject of temperance? (1) If we think of him as a poor man, struggling for a living, and struggling against very great odds, what is the wise, the sensible thing for him to do? Can he, in his present condition of poverty, afford to spend his hard earnings for strong drink? Can he afford to patronize the saloon? If he does, what is going to be the result, how will it ever

be possible for him to rise above his present position? No poor man can possibly support the saloon, and support himself and family, and at the same time make any headway. He is bound to go from bad to worse. We hear a great deal, now-a-days, about the poor becoming poorer. Well, one reason for this is, because much of their hard earnings goes into the pockets of the saloon keepers. And this, the Negro should understand, and as a matter of self-protection, should set himself resolutely against this enemy of his material well-being. No race, in the condition in which our race is, can patronize drinking saloons, can indulge in strong drink, and at the same time lift itself from a state of poverty to one of wealth, of opulence. And any Negro, who by example or precept, in any way encourages this tendency to strong drink, which is already too largely developed among us, is an enemy to his race, I care not who he may be. I confess I have very little patience with those leaders of our race who visit saloons, who are known to be wine bibbers, and who justify themselves on the ground that there is no harm in drinking in moderation, who say it is only when carried to excess that it becomes harmful. It is that kind of sentiment that helps to give respectability to the saloons, and that helps to keep them filled. It is from the moderate drinker that the great army of drunkards are recruited every year; it is from those who begin by thinking that there is no harm in drinking that the thousands who lie down in dishonored graves every year, come. That intemperance is a cause of poverty, and that it stands today as one of the greatest obstacles in the way of our material progress, is a fact that should be proclaimed from all our pulpits, from all of our school houses, and through the columns of all our journals, secular and religious. The poor man who drinks is a fool; and the poor Negro who drinks is doubly a fool; and we ought not to hesitate to tell him so. Nine hundred millions of dollars are expended annually in this country for strong drink. As a Negro, identified with this race, and interested in its material progress, in its financial outlook, I

cannot help asking myself the question, how much of that comes out of the pockets of Negroes, how far are the hard earnings of this race represented in that amount? That some of them are represented there, that a considerable portion goes to swell this enormous liquor bill, you know, and I know, and we all know, if we may judge from what may be seen any day in any of our cities, towns or villages. Our people are known to be among the most liberal patrons of the saloons. They may be seen going into them by day and by night. They can pay for drinks often when they cannot, or rather will not pay their honest debts. So that if you ask me, what of the night, what is to be the material outlook for this poor, poverty-stricken Negro race? I answer, it will depend largely upon the attitude which it assumes towards the drink traffic. If it allows itself to be deceived by this enemy, if it comes under the power of this deadly foe, it will remain a pauper race, a hewer of wood and drawer of water. There is no hope of the Negro, of any poor man, reaching a competency, when once firmly in the clutches of the liquor traffic. As a Negro, therefore, if there were no other reason except the one which we are now considering, our present financial condition, I would never touch strong drink; and I would say to every other Negro, as you value your race, and hope to see it rise out of its present poverty and wretchedness, have nothing to do with it. A short while ago I clipped from a paper the following touching story, which was found written in red ink upon the back of a two dollar bill. "Wife, children, and over forty thousand dollars all gone. I alone am responsible. All has gone down my throat. When I was twenty-one I had a fortune. I am not yet thirty-five years old. I have killed my beautiful wife, who died of a broken heart; have murdered our children with neglect. When this bill is gone I do not know how I am to get my next meal. I shall die a drunken pauper. This is my last money, and my history. If this bill comes into the hands of any man who drinks, let him take warning from my life's ruin." This man went down to his grave a drunken

pauper, although he inherited a fortune of forty thousand dollars; and what will become of the Negro, who inherits no fortune and who begins life as a pauper, if he follows in his footsteps? There is a le-son here for us, not only as individuals, but as a race, in this awful struggle with poverty through which we are now passing. Because we are poor; in that fact is to be found a powerful reason why we should abstain from all alcoholic liquors as a beverage.

(2) If we think of the Negro in his present degraded condition, what attitude should he assume on the subject of temperance? Will strong drink help to lift him out of his degradation? Will it stimulate within him a desire for what is true and beautiful and good? Will it fill him with high and holy ambitions and noble aspirations? Will it set his face towards the heights, and keep him ever pressing towards them? Will it make him a better man, a more self-respecting man, a more God-fearing man? Will it help to make him a good citizen, a good husband, a good father, a good son, a good brother, a good friend and neighbor? In his struggle upward out of his present degradation, is there anything in this thing we call strong drink, upon which he can lay hold of, in the assurance that he will be helped by it? It is Charles Kingsley who wrote the lines:

"Be good, sweet maid, and let who will be clever;
Do noble things, not dream them, all day long;
And so make life, death, and the vast forever
One grand, sweet song."

Will strong drink help any one to do noble things, to make life, death, and the vast forever, one grand, sweet song? Will it help the Negro to do that? Will it? You know, and I know, and we all know, what the record of strong drink has been in its effect upon character. Everywhere it has been a degrading influence, a source of moral corruption. It blights and blasts whatever it touches. Here is what Ingersoll, the great infidel orator, says about it, "It covers the land with misery, idleness and crime. It engenders controversies, fosters quarrels,

and cherishes riot. It crowds your penitentiaries, and furnishes victims to the scaffold. It is the blood of the gambler, the element of the burglar, the property of the highwayman, and the support of the midnight incendiary. It countenances the liar, respects the thief, esteems the blasphemer. It violates obligations, reverences fraud, honors infamy. It defames benevolence, hates love, scorns virtue and innocence. It incites the father to the butchery of his helpless offspring, and the child to grind the parricidal axe. It burns up men and consumes women, detests life, curses God, and despises heaven. It suborns witnesses, nurses perfidy, defiles the jury box, and stains the judicial ermine. It bribes voters, disqualifies votes, corrupts elections, pollutes our institutions, and endangers the government. It degrades the citizen, debases the legislature, dishonors the statesmen, and disarms the patriot. It brings shame, not honor; terror, not safety; despair, not hope; misery, not happiness; and with the malevolence of a fiend, calmly surveys its frightful desolation, and unsatiated with havoc, it poisons felicity, kills peace, ruins morals, wipes out national honor, then curses the world and laughs at its ruins. It does that and more; it murders the soul. It is the sum of all villainies, the father of all crimes, the mother of all abominations, the devil's best friend, and God's worst enemy." Every word in that indictment is true. That is what strong drink is in its naked hideousness; that is the record which it has made for itself, and is still making for itself. We have only to look at our jails and penitentiaries, at the criminal records of this land, and all lands, in order to learn the true character of strong drink.

Now, in view of this record, and in view of our present moral condition, what attitude, I ask, should we assume on this temperance question? What if the race ignores the warnings of experience, and rushes madly on under the blighting influence of this terrible curse? With the Negro in the clutches of the saloon keeper, under the power of strong drink, what hope is there

that he will ever be able to break the fetters of degrading habits which now hold him down? What hope is there that he will ever be able to win his way up, "through the long gorge to the far light," to the summit, "where God himself is sun and moon?" Lowell begins his Ode on France in these words:

"As, flake by flake, the beetling avalanches
Build up their imminent crags of noiseless snow,
Till some chance thrill the loosened ruin launches
And the blind havoc leaps unwarned below,
So grew and gathered through the silent years
The madness of a People wrong by wrong.
There seemed no strength in the dumb toiler's tears,
No strength in suffering; but the Past was strong:
The brute despair of trampled centuries
Leaped up with one hoarse yell and snapped its bands,
Groped for its rights with horny, callous hands,
And stared around for God with blood-shot eyes."

That is what the French people did under a sense of their grinding wrongs: they rose up and snapped their bands. But, alas, it is not so here. There is no desire on the part of those who are ground down and brutalized by strong drink, to break their fetters. They have blood-shot eyes, but there is no staring around for God, no reaching out after him. They are willing slaves, are content to wear the galling yoke of the rum oligarchy. Every noble aspiration is quenched; the whole moral nature is benumbed, paralyzed.

One of the most serious problems confronting us today as a race in our efforts to rise, is this temperance question. Strong drink is already beginning to work among us, is already making its influence felt to our detriment. Our criminal record is steadily on the increase. The jails and penitentiaries are full of Negro criminals. I know, we sometimes attempt to account for this, in part, by saying that injustice is done the Negro; that it is easier to convict a Negro than it is to convict a white man; that Negroes are often arrested where white men would be allowed to go unmolested. That may be

all true; but after we have made every allowance for prejudice and injustice, the record is still alarmingly large, and back of that black record that we are making is this thing we call strong drink; the saloon is largely responsible for it. And this we should understand, and should address ourselves earnestly towards removing this cause. If the Negro could be kept out of the saloon, from the power of strong drink, how soon would this percentage of crime be cut down. Why, it would make all the difference in the world. We would hardly know ourselves, and a large proportion of those who are constantly heaping reproaches upon us through the columns of the press, both secular and religious, would have nothing upon which to base their accusations, the foundation would be knocked out from under them. When I think of the sad inheritance which slavery has entailed upon this race, of the low moral plane upon which it left it, and then think of what the saloon is doing to sink it to still deeper depths, do you wonder when I tell you that I hate it with a perfect hatred? And I would that every Negro in this country felt towards it as I do. There would never be another drop of intoxicants consumed as a beverage by this black race. Every saloon would be tabooed. Over every Negro cabin and home the banner of total abstinence would float. Yes, I hate the saloon, because it is making criminals and vagabonds of my race; I hate it because it is undermining the foundation upon which alone you can make a strong, self-respecting race, because it is a debasing, character-destroying institution.

(3) If we think of the Negro as dying out more rapidly than the whites, as succumbing more readily to certain diseases, what attitude should he assume on the temperance question? That he is dying out more rapidly than the whites, that his percentage of deaths is larger than that of the whites, is a fact. There is no longer any doubt on this point. We know it, not because white men say so, but because it has been found to be true by competent investigators of our own race, and that not in the

North, where the climate is supposed to be unfavorable to the Negro, but in the South, where it is supposed to be most favorable to his longevity. In the light of this fact, the question forces itself upon us, how will strong drink affect this abnormally large death rate of the Negro? Will strong drink help him to resist the ravages of disease? Will it increase his vitality? Will it give him greater resisting power? Will it add to his physical capital? Will it tend to give him a greater hold upon life? I haven't the time, of course, to enter upon anything like a discussion of the question here involved, the relation of alcoholic stimulants to bodily health. This may be said, however, in passing: no question has received greater attention, or has been studied with more painstaking and conscientious endeavor to get at the real state of the case, and by men of the highest scientific training. And the result of their investigations has been to put beyond all doubt or cavil the fact that alcohol is one of the most deadly foes to the physical man. It not only makes him a moral wreck, but also a physical wreck. The declaration of Henry W. Grady, that it is more destructive than war and pestilence, startling as it may seem, is, nevertheless, true. In England and Wales, Dr. B. W. Richardson, whose competency to discuss the subject no one will question, tells us that it carries off more than fifty thousand a year, or ten per cent of the total deaths.

The record in this country is substantially the same, and it is the same in all countries where the curse exists. The simple fact is, there is no single cause that is sending so many victims to the grave, as strong drink. Whatever explanation we may have to offer for the proportionately greater mortality of blacks to whites, it cannot in the least affect the position taken in this paper, namely, that it is to the interest of the Negro to cut himself loose from all alcoholic liquors as a beverage. If we say he is dying more rapidly than the whites because he is poor, and therefore unable to surround himself with the necessary comforts of life, and to command proper medical

skill, which is certainly true to a large extent, that very fact furnishes a powerful argument in favor of temperance. For, if his poverty as a sober man prevents him from surrounding himself with such comforts as will enable him the better to resist the ravages of disease, if he ceases to be a sober man, and becomes a drinking man, what then? Will not his poverty be increased thereby, and with his increased poverty will not his chances in the struggle with disease be decreased? Any one can see that. The poor man who drinks becomes poorer and poorer, has less and less of the comforts of life, and is less and less therefore in a condition to battle successfully with disease. But, even if the Negro was not poor, if he could command the best medical skill, and could surround himself with all the comforts that wealth could supply, it would still be to his interest to abstain from strong drink. The poor man cannot drink with impunity, neither can the rich man drink with impunity. When alcohol enters the system it doesn't stop to ask, whether it is the system of a rich man or a poor man; it goes on doing its deadly work all the same, affecting brain and heart and lungs and kidneys, the blood, the tissues, the secretions of the one as readily as the other. If the poor man drinks, he will shorten his days, will come to a premature grave: and if the rich man drinks his fate will be the same. Whether the Negro is rich or poor, therefore, if he wants to conserve his health, to prolong his days, he had better let strong drink alone. That is the testimony of experience, that is the authoriative teaching of the most advanced science.

Will he heed the warning? I do not know whether he will or not, but this I do know, that if he does not, he is doomed. I wonder how many of us realized that, how many of us, deep down in the bottom of our hearts, feel the gravity of the situation which confronts us as a race in the presence of this remorseless and conscienceless liquor traffic? The love of strong drink, which we are already showing to an alarming extent, and which is con-

stantly being stimulated by the saloons that are springing up on every side, is a fact which no intelligent, race-loving Negro can afford to ignore or treat lightly. It is the rock upon which we shall go to pieces, morally and physically and financially, unless we can put dynamite under it and blow it to pieces. That dynamite is an intelligent and virtuous public sentiment. How are we going to create this sentiment? By education. Who are to do the educating? You, me, all of us, the men who stand in our pulpits, the men and women who stand behind the desks in our school-houses, our physicians, who minister to the sick, the members of our churches, the young men and women gathered in Endeavor societies, and in Christian associations, and the men who edit our papers and magazines, are the ones who are to become the active agents in this work of temperance education. The work must go on, in the church and out of it, in the school and out of the school, in the home and out of the home, everywhere the note of temperance must be struck,and struck with a seriousness and earnestness that shall command attention. There is reason to believe that our preachers and teachers are not doing all in their power to further this cause. Too often they take little or no interest in it, give it little or no active support; and shall I say, sometimes by their pernicious example give encouragement to this degrading habit which is doing so much to destroy the manhood and womanhood and self-respect of the race. But my purpose is not to find fault, what I am pleading for is a deeper, broader, more active and general interest in this subject on the part of all, preachers and teachers and editors, and the men and women who make up our Christian churches;—they are the ones who ought to be foremost in this battle againt intemperance. And one purpose which I have in view today is to bring that fact to their attention, and to lay it upon their conscience. In the name of God, I lay it there; and in the name of this poor, struggling race, I lay it there.

Standing on this platform, within the sacred precincts of this great institution, with its wonderful record of intelligent, sympathetic effort for the uplift of this race, and with the facts also before me that the Negro is poor, that he is in a state of degradation, that he is dying at a perilously rapid rate, in the name, and under the sanction of this institution, and all similiar institutions represented here, I throw out today the banner of temperance, and call upon the Negro preachers, and the Negro teachers, and the Negro editors, and the Negro physicians, upon the members of Negro churches, and Negro Christian Endeavor societies in every part of the land to rally around it; to stand by it; to enter heartily and enthusiastically into this work of temperance education, until the principle of total abstinence shall be inscribed upon the door posts of every Negro cabin, home, church, and school house through out the land. The elder Cato, we are told, ended every speech in the Roman Senate with the words, "Delenda est Carthago," Carthage must be destroyed; and Hamilcar trained his son Hannibal to war, and made him swear when very young perpetual enmity to the Roman name: so let it be with us and this liquor traffic. Let us be to it what Cato was to Carthage, and train our children to be to it what Hannibal was to Rome. Uncompromising hostility to the saloon, to strong drink, is the attitude which we must assume, is the stand which we must take. And this is the message which I bring to this Conference today, and through it, to the leaders of this black race through out the country. Let us not forget the message ourselves, and let us see to it that our children do not forget it. "And these words which I command thee this day," said Moses to the children of Israel, "shall be in thine heart: and thou shalt teach them dillgently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up. And thou shalt bind them for a sign upon thine head, and they shall be as

frontlets between thine eyes. And thou shalt write them upon the posts of thy house and on the gates." So let it be with this gospel of temperance. Let us be ever preaching it to ourselves and to our children, to old and young, to all with whom we come in contact, in the home, in the church, in the school, everywhere. We cannot afford to lose sight of the fact, even for a moment, that we are dealing with a dangerous and insidious foe, that it is the deliberate purpose of the rum power to create a taste for strong drink, to make drunkards of our children and of our children's children, to the remotest genera tion, in order to insure itself of a constituency. The President of the Ohio Liquor League in a recent address before that organization, openly and unblushingly said, "To make our business successful, it is necessary that we create appetite. Men who drink like others, will die, and if their places are not filled, our counters will be empty as well as our coffers. The open field for the creation of appetite is among the boys. Men whose habits are formed do not change in this regard, and I make the suggestion, gentlemen, that nickles expended now in treats to boys, will return later in dollars to your tills. Above all things create appetite." That is the aim, the deliberate purpose of this accursed power. And if we are to grapple successfully with it we have got to be wide awake, we have got to be active and earnest, we have got to be at it and always at it. "Eternal vigilance is the price of liberty." Only in this way can we hope to counteract its deadly influence, can we hope to save our poor race from the poverty, the wretchedness, the degradation, the moral and physical and financial ruin to which it inevitably leads. Our duty, as leaders, is to do our best to lift up a standard for the people in this respect, to show them the right way; both by precept and example to encourage them to walk in it. This we ought to do; this let us all resolve to do. Let us return to our homes from this Conference, determined, God helping us, to do more than we have ever done before for the cause

of temperance, and for the overthrow of the saloon. What our hands find to do, let us do it with our might.

"Hail the better day that's coming,
When the demon of the still
Grovels in the dust before us,
Conquered by a mighty will,—
By the will of those who're striving
To uplift the minds of men,
And to make them better, nobler,
By the work of voice and pen.

Hasten, day that breaks the fetters
Of the tyrant, worn so long:
Set the careless one to thinking,
Seek the weak and make them strong.
Grand the work, and grand the workers
On this battlefield of right;
Grand the triumph that's approaching,—
Help, us, God, to win the fight."

Some Wasteful Practices of Southern Farmers

BY C. L. GOODRICH.

Last February I had the pleasure of a trip to Alabama in company with Mr. Brown, our cashier, to attend the Tuskegee Conference, to visit the school at Calhoun and to learn something about the agriculture of the South with reference to shaping our work to meet the the needs of those students who come from that part of country.

We travelled by the Southern Railroad as far as Atlanta, and were able to observe from the car windows that part of southern Virginia through which this road passes from Richmond to Danville; a strip of country across North Carolina; a small section of country which lies between Atlanta, Ga.; and Tuskegee, Ala.; and that from Tuskegee over to Montgomery, and from there to

Calhoun. While at Tuskegee and Calhoun, we were driven over a wide stretch of country, driving through and visiting a number of large and small plantations.

We saw and heard many things of interest, but that which most impressed me was the great wastefulness of the prevailing system of farm management, and this morning I want to call your attention for a few moments to three wasteful practices which are a part of the southern system.

THE DESTRUCTION OF FORESTS.

The wasteful practice to which I shall first call your attention is that of the wholesale destruction of forests, which has already resulted in the waste of thousands of acres of fertile fields, converting them into barren, gullied and washed-out hillsides, or unproductive beds of sand, clay, or gravel. In Alabama, I have seen large areas from which the wood has been sold for ten cents per cord on the stump, and others from which the wood has been given away for the cutting. I have seen also large tracts of tree skeletons, so to speak, where the trees had been purposely girdled by fire, or with the axe, to kill them, because they shaded the crops. This is all wrong. There is already more land under cultivation than is necessary; this wholesale destruction of the trees has an injurious effect upon crop production.

What do the hill-top forests do for the farmer? Passing by the advantage of a supply of fuel and lumber on the farm, let us see how these forest growths affect crop production.

You are well aware of the necessity of water in crop production, and you know that the water which is used by the crop comes to it in the form of rain, or is brought to it from underground sources by soaking through the soil. When the rain falls on a forest-clad slope, the leaves, twigs and branches of the trees capture the falling drops and send them trickling down their trunks or break them into a fine spray, thus preventing them from beating the surface soil into a hard crust, or

from gathering in sufficient number and force to go rushing down the slope, carrying every thing before them, tearing the hillside to pieces and burying the meadows below under the debris. Then, when the sun comes out bright and fierce, searching for the runaway rain drops, the trees shade the ground and prevent his picking them up and parching the hillside into a dry, hard-baked heap of earth. What becomes of the rain drops? They sink into the soil, kept soft and porous by the numerous penetrating rootlets and the decaying leaves of the trees, and gradually find their way down the slope beneath the surface, feeding the springs and streams which keep the lower lands supplied with water during the dry and rainless seasons of the year.

Chart No. 1, before you, shows clearly the effect of this forest destruction and indicates the remedy for the evil results of such practice. The upper part of the chart represents a hill-farm from whose hill tops the forests have been cut. When the raindrops fell on these barren hill tops, they beat the surface soil into a hard crust which prevented them from readily soaking into the ground. In consequence, they gathered their forces and went rushing down the hill-side tearing up the soil and leaving the face of the hill furrowed and gullied, and worthless for crop production.

The picture below shows the method of remedying this state of affairs. The hill tops have been planted with trees to stop the washing of the soil by rains, and the furrows have been partly filled with brush, stumps and logs to hold the soil in place and help reclaim the field.

The forests also affect the climate by preventing, in a measure, dry, parching winds from sweeping over the the land and licking up the moisture in the summer; they also serve as wind breaks against the icy winds of winter. It is thought, too, that by the constant evaporation of moisture from their leaves they keep the air more moist and possibly increase the frequency of summer showers.

COTTON-SEED MEAL.

At some railway stations in the South I have seen piles of bags of cotton-seed meal on its way north to add to the fertility of northern farms. The chart before us tells us that the average value of the plant food in a ton of this meal is about twenty-five dollars, that the average market value of the meal is about sixteen dollars, and that the average loss in plant food value is about nine dollars on every ton sold. This meal, therefore, should remain on the southern farms.

WASTE OF HUMUS.

The third waste to which I wish to call your attention is one that results from the one-crop system of farming. It is invisible to many eyes, a silent but constant waste of the organic matter, or humus of the soil. We may well call it the life of the soil, for when it is in abundance we obtain a luxuriant growth of vegetation, but in its absence the soil is barren for reasons that I shall try to show you.

By the organic matter of the soil, I mean the remains of plants and animals that have lived and died in or upon the soil, which have been spread over it by winds, rivers, and rains, or which have been added to it by the hand of man for the purpose of increasing its natural fertility. When this organic matter reaches a certain stage of decay it is called humus—a dark brown, or black substance.

I want now to show you :—

1. What this decaying organic matter or humus does for our soils and crops :
2. How it is lost from the soil.
3. Why the southern system is wasteful of it.
4. How the supply may be maintained or increased in our soils.

What does humus do for our crops and soils?

Before answering this question directly, let us first

turn our attention to some of the things that plants need for their normal development.

We all know very well that plants need water for their development, also a certain amount of heat. We are not all of us, however, aware of the need of air to plants.

I have before me two dishes. A few days ago I placed in one of them some moist sand and in the other some clay, moistened and stirred until it was about the consistency of thin putty. I then planted some beans in each soil. You see the result: the beans in the sand sprouted and came up readily, while not one of those planted in the puddled clay came up. Why was this? It was simply because the particles of the clay were so very close together that the air could not get through them as it could through the porous sand. The clay soil was kept soft and moist, so that had the seeds had a tendency to sprout, they could have readily pushed their way through. This shows us that the seeds we plant in the soil must have air.

Here is an experiment which shows the need of air for the growth and development of roots. In one of these two bottles I placed some water from the hydrant and in the other some of the same water which had been boiled to drive the air out of it. Then I placed in each bottle a slip of tradescantia (Wandering Jew), and poured a little oil on the boiled water to prevent its absorbing any air. The slip in the boiled water made an attempt to develop roots but succeeded only in growing one half an inch long, and two or three others one fourth of an inch long; while the slip in the water which was not boiled has developed roots three and four inches in length and well branched. This shows that the roots of plants must have air for their development.

The effect of humus on soil ventilation. You see before me four more dishes. A few days ago, I placed in one of these dishes some moist clay, in another some moist sand, in the third, moist peat or organic matter, and in

the fourth, some moist surface soil from the field. The clay, as you see, has dried into a hard brick-like mass not much better fitted for the entrance of air than the wet clay in which the beans refused to sprout. There are, to be sure, some few large cracks running through the dried clay, but these cracks let air in too freely to certain parts, and not enough to the rest of the soil. The sand, when dry, is more porous even than when moist, and we will see a little later that, although it admits air sufficient for the needs of plants, it allows the air to pass through its pores so freely as to carry off too much moisture. The organic matter in the third dish still holds considerable moisture, is light and porous, and will allow sufficient air to penetrate it to supply the needs of plants. The field soil, which is a mixture of clay, sand and humus, has dried without baking hard like the clay. It is still soft and porous, and can be easily entered by the air. These facts lead us to conclude that humus is a good material to mix with clay to make it porous.

Effect of humus on soil water. Let me now draw your attention to the amounts of water needed by our crops.

Chart No. 3, shows the result of some experiments carried on at the Wisconsin Experiment Station; —

One ton of dry clover hay required					452	tons of water for its growth				
"	"	"	"	corn	"	309	"	"	"	"	"	"
"	"	"	"	barley	"	392	"	"	"	"	"	"
"	"	"	"	oats	"	522	"	"	"	"	"	"
"	"	"	"	field peas	"	477	"	"	"	"	"	"
"	"	"	"	potatoes	"	422	"	"	"	"	"	"

It was not only necessary that this water be in the soil but also that it be held by the soil, and supplied to the plant gradually as needed.

Now let us see about the power of soils to hold water for the crops. This next chart, No. 4, gives some statistics on this point taken from C. M. Aikman's book on "Manures and Manuring." The soils were saturated

with water and the surplus allowed to drain off. It was then found that

100 lbs. of	sand	held 25 lbs.	of water
" " "	sandy clay	" 40 "	" "
" " "	strong clay	" 50 "	" "
" " "	cultivated soil	" 52 "	" "
" " "	garden "	" 89 "	" "
" " "	humus	" 190 "	" "

The next chart, No. 5, shows the comparative power of soils to absorb moisture from moist air. The following soils were dried and then exposed to an atmosphere saturated with water. They absorbed the following per cents of water:

Quartz sand	absorbed	0.0	per cent of water.
Limestone sand	"	0.3	" " " "
Clay soil	"	3.0	" " " "
Pure clay	"	3.7	" " " "
Garden soil	"	3.5	" " " "
Humus	"	8.0	" " " "

(Aikman.)

Soils lose water by evaporation from their surfaces. Chart No. 6, shows the per cent of water lost in this way from saturated samples of soils, in four hours.

Sand	lost by evaporation	88	per cent
Sandy clay	" " "	52	" "
Stiffish clay	" " "	46	" "
Pure grey clay	" " "	32	" "
Garden soil	" " "	32	" "
Humus	" " "	21	" "

(Aikman)

From these charts we see the great power of humus over the water of the soil. This would naturally lead us to expect to find more water in those soils which

contain the greater amount of humus. That this is so is shown by the following chart, No. 7, from Snyder's observations :

	Humus	Water
	Per cent	Per cent
New soil cultivated 2 years, contained	3.75	16.48.
Old " " 23 " "	2.50	12.14.

Effect of humus on plant food. We know that plants must have food. Chart No. 7, shows the relation of available plant food in the soil to the amount of humus contained.

The statistics given in this chart were obtained by H. Snyder of Minnesota, from soil samples taken from two adjoining farms, which originally had practically the same crop producing power, but had been cultivated under different systems of cropping. On field No. 1, had been grown a rotation of crops with regular and libera- dressings of manure, the rotation being wheat, corn, oats timothy and clover. Field No. 2, had been subjected to a continuous cropping with grain.

Field	Humus	Nitrogen	Phosphoric Acid combined with humus	Wheat per acre.
	per cent	per cent.	per cent	bushels
Field 1.	3.32	0.30	0.04	25
Field 2.	1.80	0.16	0.01	8

From this we see that the plant food in the soil varies according to the amount of humus contained. The chemists tell us that this humus in its further decay cause the decomposition of mineral substances in the soil, thus setting free plant food which was previously unavailable to plants.

Effect of humus on crops. From the points already brought out we would naturally expect that the amount of crop production will be in direct relation to the amount of this humus. The last chart which we studied shows us that this is so to a certain extent. We see that

the field containing 3.32 per cent of humus continues to yield 25 bushels of wheat to the acre, while on the field in which the humus has been reduced to 1.80 per cent. the yield has been reduced to 8 bushels.

In the boxes of plants on the shelves before you is a practical example of this effect of humus on the crop. Two of the boxes were filled, one with sand, and the other also with sand to which about five per cent of leaf mould or partially decayed organic matter had been added. The boxes were then planted with corn. After five weeks' growth, the corn in the sand has made a weak, stunted growth, while that in the boxes to which the organic matter was added is several times larger and more vigorous. Two other boxes were filled, one with clay subsoil, and the other with the same soil to which about five per cent of organic matter had been added. These boxes were then planted with corn. The result is the same as in the case of the sand; the addition of the organic matter has caused an increase in the vigor and amount of the crops. For one of the remaining two boxes we used soil from the field, and for the other, field soil from which the organic matter had been removed by burning. The crop of corn is larger and more vigorous in the box of field soil than in any of the boxes we have observed, while in the box from which the organic matter was thoroughly removed the crop is the least. It seems to have been fed only by the decaying seeds and has made almost no growth at all since germinating.

From all of this we see what an influence humus may have on soil ventilation, what a power over soil moisture, how it furnishes the soil with plant food, and its effect on crop production.

This organic matter, or humus, in the soil is constantly undergoing decay, and unless we are careful to replenish it from time to time it will be greatly diminished, and in consequence, our crops will diminish. The more we

work the soil and expose it to the air, the more rapid is this decay.

The southern system of cropping is largely the one crop system,or it is the continuous culture of hoed crops, leaving the land without protection during the winter season, and making no effort to replenish the supply of humus beyond that which is left by the crops grown, and which is not enough. Chart No. 7, shows the effect of the one crop system as compared with rotation. Rotation kept up the supply of humus, the moisture,the plant food, and the crop producing power of the soil, while under the one crop system there was a gradual diminishing of these desirable things.

The supply of humus may be maintained in our soils

(1) By the application of barn manures,

(2) By growing and turning under green crops, particularly leguminous crops, such as the clovers, cow pea, soy bean, alfalfa, etc.,

(3) By practicing rotations which contain grass or clover crops.

Some of the Dangers Confronting Southern Girls in the North.

BY MRS. V. E. MATTHEWS.

If the majority of the girls who go North every year, understood the condition of the labor market, the estimate in which the crowds are held, who are willing to adopt any method of transportation for the sake of getting to the North, and the kind of work they must expect to do, and an inkling of the many humiliations they must put up with after they get there from their so-called friends, it is reasonable to suppose that self-respect would deter hundreds from rushing into a life that only the strongest physically, spiritually and morally can be be expected to stand. But the girls don't know: they

feel stifled in the dead country town. Their very nature turns scornfully from the thought of supporting themselves in the home village by raising vegetables, chickens, making honey, butter, canning fruit or vegetables, putting up pickles and such like. And yet could they spend a few weeks with me, and hear the agonized moans of many a heart broken, disgraced young creature, from whom only a few short sin-stained years of city life, has taken every vestige of hope, every chance of innocent happiness—could they hear as I have heard the one cry over and over,—"Oh, had I known—had I only staid down home." and seen the despair upon young faces when some sympathizing one would ask, : "Why not go back ?,' "Go back ! Never! I could not face the folks; I'd rather die." Could even some of the women see and hear these things, the condition of our people in the cities would soon change and many a life would be saved, many a home protected and blessed. But the girls don't know, it is simply a story of human nature—only "the burnt child really dreads the fire" it would seem, and until the truth is known in every town and hamlet in the South, the youth of our race, educated and uneducated alike, will pay with their bright young lives, and the sacrifice of all that is noble, not only for our ignorance, but our sinful negligence in watching over and protecting our struggling working class against the hordes of unscrupulous money-making combinations that make the study of their needs and limitations for traps in moral and human life without a parallell in this country. So successful have been the operations of certain associations for the bringing of young innocent girls from the South for immoral purposes, that all southern girls are commonly adjudged to be weak morally. And the earnest young girl leaving her home for a northern city must expect to face this. So many of the careless, unneat. untrained, shiftless class have been brought out simply as blinds and imposed upon by ladies, for the purpose of lessening the demand among honest respectable people for colored help, that the demand has

greatly fallen off. Combinations can't get as much money in the way of office fees from respectable people as from the disreputable class, hence every effort is made to increase trade among the latter, even at the expense of the innocence of ignorant and unprotected young girls.

Every week, from the early spring till the late fall crowds arrive by the Southern Steamship Lines. They are spoken of as "crops." A "crop" will ordinarily last about five years. There are always new recruits and the work of death and destruction goes on without let or hindrance under the very eaves of the churches as it were. Never did the words of Jeremiah, the prophet, seem more fitting than at this time and in this connection; "Yet hear the voice of the Lord oh, ye women, and let your ear receive the word of his mouth, and teach your daughter wailing and every one her neighbor lamentation. For death is come up in our palaces to cut off the children from without, and the young men from the streets."—Jere. 9, 20-21.

Many of the dangers confronting our girls from the South in the great cities of the North are so perfectly planned, so overwhelming in their power to subjugate and destroy that no women's daughter is safe away from home. And now that this honored institution has enabled the message to come to you, no women here can shirk without sin the obligation to study into this matter, to the end that the evil may be completely exterminated, and protection guaranteed to the lives and reputations of the generations yet to come.

In order that my meaning may be perfectly clear I will confine myself to one of the dangers confronting the southern girls, one designed expressly to make money out of their helplessness and ignorance, and of which innumerable dangers spring into existence in a way so bewildering as to make life in New York and other large centers a perfect net-work of moral degradation for the unknowingly unfortunate who may happen to fall into its toils. Black men and women are often the promoters

of this vile scheme, but it is by no means confined to them, for on actual investigation as many white men will be found in it as black. The very necessities of the case demand that Afro-Americans be the figure heads at least, and the fact that men and women can be found of our race willing to aid such work but illustrates the extent of certain phases of racial deterioration.

As has been said, the sporting and otherwise disreputable class prefer green southern girls as servants. They pay higher wages and higher office fees than any other class. Their mode of living offers many inducements to untrained and inexperienced workers, considerable time, a chance to make extra money, and unrestricted opportunity for entertaining promiscuous company. Pretty girls are always in demand, but not at first as servants. In order to supply the demand made by this class of patrons safe, the interest of the public must be deflected. A general employment bureau is planned. The patronage and sympathy of the public is sought on the ground that in helping the earnest but almost despairing idle class of the south to better homes a grand work of humanity will be done. Agents are sent throughout the South. Great promies are held out to the people; many are helped, particularly those too wise to be fooled. The agent offers to send a certain number off on a certain day: he tells them that an "officer" from the "Society" will meet them and conduct them to the "office" and lodging house. Another officer will procure service places for them, and all they are to do in return is to sign a paper giving the company the right to collect their wages until traveling expenses are paid back.

As soon as they arrive in New York they find the company treats them as so many head of cattle. They are huddled in dirty ill-smelling apartments, many feeling lucky if a pallet is given them to sleep on the floor. Often girls are forced to sleep on their own clothes. The food provided is not only very scant but often of

the most miserable quality. No privacy is secured to them. Men can pass out an in at will and not infrequently they sleep in the same room owing to overcrowding. Board and lodging is regularly charged against each one at regular city prices, also storage for trunks. The Society will collect wages until all debts are fully cancelled according to their reckoning. Hundreds are provided with work, and if it were merely a question of an organized body charging first class fare for secoud class passage, extorting illegial rates of interest, herding the good, the bad and the indifferent into regular prescribed city dens making possible contact with every phase of vicious life, not excepting petty gambling, if this were all it would be simply a matter for the courts, but this is not all.

While the girls are waiting for work they are not permitted to see any lady who may call. All particulars are given and agreements are made in the "office." A girl will be sent to a place. Should she become dissatisfied with the character of the people and refuse to remain, the agent will threaten her with court proceed ings, for broken contract, etc. Thoroughly cowed, she will remain with the determination to go on her own responsibility after she has worked out her debt. She does not know that no lady will care to employ her, will trust or even tolerate her in the family after she has had such contact; the girl does not know this, she determines to get out of the agent's debt and hunt for her self the kind of work she prefers. Hundreds mean this, but daily contact with depraved characters, daily association with friends (?) whose business it is to corrupt the mind of the subject by timely comments and subtle suggestions, destroys the good intention and many go down, their day is a brief one. They drift back to the "office" and become part of another circle of wickedness and depravity. Under the guidance of the officers various camps are countenanced, that is a man will be found who is willing to pose as husband. Innocent girls, tired of waiting day in and day out around

the office will be decoyed, and soon they become regular members of the camp, (a couple of rooms will be rented and the girls will pose as lodgers.) from operating "traveling policy" and other petty gambling schemes they drift to the street. When any one of the camp is arrested the man appears and pleads for "my wife." Probably in the course of a month he appears before the same magistrate for four or five different women, each one claimed as "wife." In turn all the women of the camp share their earnings with him. When, by their combined efforts, a young and pretty girl is ensnared all will bunch their earnings, deck her out in fine clothes and diamonds the "husband" becomes a sort of contractor, and in due time she is entered into some "swell set." Hundreds of dollars are made in this way, and distributed among the "company" the "camp" and the officers protecting both institutions. The poor butterfly finally drifts, a mass of disease and yearning for death, to the city hospital on Blackwell's Island !—begging piteously to be recorded as coming from anywhere but where she did come from, screaming in the abandonment of despair—"O! if I had only known! If I had only known!"

By various sophistries many refined, educated girls, particularly mulattoes and fair quadroons, are secured for the diversion of young Hebrews (the identity of their offspring is easily lost among Afro-Americans.) These girls are led to believe they will get permanent work in stores and public service under the control of politics. So our "tenderloins" are filled. The public, seeing these women haunting certain portions of the city in such an unfailing stream, takes it for granted that all black people—all Afro-Americans are naturally low. The trade which supplies southern girls as domestics to disreputable has been carried to such an extent that many ladies refuse to employ colored help for no other reason than that they are associated in the public mind with that class, and the idea prevalent that they are "signs" or "badges" as to the whereabouts of these people. Thou-

sands of Afro-Americans thoughout the city are employed by this class, and the standard of the race is guaged by them. The small percentage comparatively speaking of the refined working girls is so hopelessly small that those in charge of desirable work unhesitatingly refuse to consider the application made by a nice Afro-American girl, until public sentiment has been created in favor of employing her along with respectable white girls. In other words the public must be convinced that there is another class than is represented by the depraved class commonly met with on the streets and in certain localities. The common standard of life must be elevated. The "tenderloins" must be purified. Corrective influences must be established in the infested centres. Torches must be lighted in dark places. The sending of untrained youth into the jaws of moral death must be checked. Any girl taking her chances in the cities in this stage of our history must expect in some way to be affected by the public repute of the misguided lives led by those preceding her. Unless a girl has friends whom she and her family know are to be trusted, unless she has money enough to pay her way until she can get work, she cannot expect to be independent or free from question among careful people.

These are hard truths, but truths they are, The conditions I have tried to present are not confined to any one city; by correspondence and personal investigation I have found evidences of the system in such centres as New York, Boston, San Francisco, Chicago, and other cities of lesser note. You may ask what is to be done about this awful condition? Naturally the indignant mind would immediately suggest the bringing of the guilty ones to justice. That must be done, but not in the ordinary way. All employment systems are not necessarily combined against virtue. The wrong doers are not ignorant of the law. They know their limitations, and the loop-holes for their legal escape is simply a question of money. It would take the absorbing interest of more lives than one to ferret out all the real

responsible culprits. Then the bringing of the guilty ones to justice is likely to blast the hopes of many a girl who now sees the light, and is building again slowly the ruined castle of honor. Such should be protected. This iniquitous system has the advantage of many years headway. It cannot be overthrown in a day. Let women and girls become enlightened, let them begin to think, and stop placing themselves voluntarily in the power of strangers. Let them search into the workings of every institution under whose auspices they comtemplate traveling North. If they have no means of learning somewhat of every one connected with the business represented by a "traveling agent," let them stay at home, it is better to starve and go home to God morally clean, than to helplessly drag out miserable lives of remorse and pain in Northern tenderloins.

As Virginia seems to have been the starting point of the system, (and its beginning dates shortly after the first honest intelligence office began operations in the South—just as soon as men saw there was money in it) it is meet that appeal should be made at this conference not only in behalf of Virginia's absent daughters, but the long-suffering cruelly wronged, sadly unprotected daughters of the entire South.

The Development of Stronger Womanhood.

BY MRS. S. B. STEVENS.

The most encouraging evidence in my opinion, that the Negro race is destined to succeed is discovered in the fact that the intelligent portion is acquiring the right kind of thought power.

The opinion held before the late civil war concerning the Negro's intellectual capacity prompted him as well as his friends in general to set the highest possible estimate when the opportunity arrived, upon mental training as such regardless of its adaptability, its practicability and its usefulness generally. Get knowledge,

was the watchword, but very few had thought on the stubborn facts that appertained to the use of it.

The Negro has had his day in building air castles, a day that came as a natural and legitimate sequence to those dark days of the past that kept his mind in ignorance.

When the opportunity to act for himself arrived he naturally, untutored as he was, saw through the eyes of others and consequently attempted to do as they did Thirty years of training have begun to fit him to look deeper than the surface of human affairs, and to prepare him to penetrate the principles and doctrines upon which substantial and lasting social order must rest.

The capacity of the Negro to acquire a knowledge of the Greek Syntax demanded by Calhoun has been well demonstrated and settled.

He takes his place as a matter of course as a branch of the great human family upon his intellectual merits. He does not come as a suppliant begging for admittance. The Negro, as well as his critics, may well rest that feature of the case where it is.

For what purpose does one seek training? Broadly speaking, training serves either for utility or ornament. I have stated above that the Negro race saw through the eyes of others. The southern white woman before the civil war sought her education especially for ornament. Work was looked upon as degrading by those who represented the best classes of southern society. A race coming out of a bondage in which it had beheld these things and utterly unable to form opinions of its own, and educated to imitate those of superior ability, naturally formed its ideals from what it had been accustomed to see for generations.

We have been sensitive all of these years, and many of us are sensitive now when any criticism is made concerning our training, by which it is implied that much of it is more ornamental than useful. We should be judged charitably for it is due to our past environments The northern white woman has been taught to work. The landlady north of the Potomac, although she may live in

a palatial brown stone residence, does not have servants on the contrary she employs help. The New Endland girl of very respectable and worthy family standing does not consider it any condecension to earn her living in a factory. Here we see a broad difference between the attitude which the white women of two sections have for generations held toward labor.

The considerations that should receive attention concerning a course of training are those that deal first with the condition of the individual or race to be trained; second, to what extend the individual or race will be prepared to care for themselves and wisely adjust their relation to others. To put it in Herbert Spencer's words the training should have reference first to direct self-preservation, and secondly to indirect self-preservation. I only repeat what every one present assents to when I say that the training needed for a Negro girl is that which fits her to take care of herself. To train the mind means to increase the desires. To train a girl in music, in painting and dancing, to rouse the imagination, to picture the highly pleasurable, fascinating, and pleasing, without the existence of some very positive prospect for their gratification, is to unfit the possessor of such refined accomplishments for the plain matter-of-fact life which she is likely to live, as a member of the Negro race.

The schools of high grade in the cities and the institutions of learning generally, Hampton and Tuskegee excepted, at which our girls have been trained in the past, have generally lost sight of the practical application to be made of the training received. When these girls have left school they may have been fitted to teach, intellectually speaking, and too may have engaged in it without love for the work, and without the true spirit of the teacher. They have engaged in it as a means to an end.

They have, in thousands of instances, lacked the ability to launder a shirt well, to prepare an excellent meal, or to cut and make, in a creditable way, a calico dress. Now I contend that the race, destitute as it is of

wealth, or afflicted as I might say so largely with great poverty, should primarly set and have set for it the highest value on the performance of intelligent, skillful, and neat hand work. It must beremembered that these girls are to become the mothers of the future, and if the work they do is considered degrading by them, or if the highest sense of honor is not attached to it, then the offspring of these same mothers will both despise and shirk that kind of labor, which, by example and precept, they have been taught is degrading.

I think it may be shown further, that the training which has been received in the past, by dealing so largely with the fancy rather than with the reason of our girls, has developed an inordinate love of dress which it is far beyond their means to gratify. This is the danger which to-day confronts the race. Elegant clothing is not to be despised by any means, but noble minds, with high and holy purposes, are to be extolled and exalted, until she who wears plain calico or muslin shall command as much consideration and respect as she who is adorned with silk or satin.

For thirty years the schools have been increasing the intelligent and Christian womanhood of the race. But a genuine missionary spirit seems to be wanting among those whose opportunities have been sufficiently large to give them a broad and generous interest in their race in general, and their sisters of the race in particular. The communities are few and wide apart where the intelligent Christian womanhood of the race to-day is making itself felt in the betterment of the lower strata of society. We are the sufferers thereby. "Charity suffereth long and is kind; charity envieth not: charity vaunteth not itself, is not puffed up: seeketh not her own." These are the words of the noblest missionary spirit that ever blessed our world by his unceasing labor for his fellowman.

I am neither an alarmist nor a pessimist, but the serious and stubborn fact that confronts us today as a race is that petty crimes are increasing. Many of these crim-

inals have attended our public schools at least. What can woman do to prevent this! She is the heart of mankind. Let but her sympathy, her interest and untiring efforts be evoked and the evil tide will be stayed, and the horrible stream of iniquity will cease. How can the intelligent Christian womanhood of the race effect this? It must be done by us if it is ever to be done. You thank God for your home, for the tendencies, habits and character, together with the other elevating forces which have made you what you are. If you do, you do well. It has not been permitted to all the members of the Negro race to look back either with any great degree of thankfulness to what they have inherited from their ancestors, or what their home environments have given to them.

A Negro youth was hanged in a certain town lately for murder, but before he paid the penalty of his crime, he stated that he had received more kind treatment from the jailer than in all of his past like before. I repeat it with emphasis that any training that educates either the Negro boy or girl, out of sympathy with the needs of their race is misdirected. The divine Master touched with divine and sympathic power every order, rank and condition of mankind, from the lowest to the highest. He was in the world but he was not of it What the trained women of the race need in particular and all of the trained forces in general is a powerful baptism of human and sympathetic interests in the Negro. A young and educated Negro of the male sex is reported to have said in a spirit of misanthropy, (for no woman would say it) that he had no race. To repine, to mope and grow morbid over these stubborn and unpleasant phases of life that confront us in the confines of our race is neither manly nor womanly. We are pioneers in a great work; we need to see our relation to our times and our race's needs in the light of those who have the greatest privilege as well as the highest duty to perform not only for ourselves and our children, but for a great race, possessing many noble qualities of mind and

heart, and worthy of a place high, honorable and distinguished in the great family of races. The mission that lies before us is plain. It is our work, my sisters. Should we shun and shirk it, it will not be done. Twelve earnest women in any community bound together with such consecrated and inspiring purpose would be invincible. The Master sent forth twelve disciples, not ease loving and self seeking men, but men of heroic mould whose souls were stirred by the loftiest purposes because they had imbued the sentiments, feelings, purposes and love of the loftiest ideal upon which eye of mortal ever gazed. The results have been marvelous, but we only stand at the threshold yet of those achievements growing out of the mission of the divine Nazarene that are to make our earth jubilant forever with the glorious symphony that sounded over the plains of Bethlehem when the angelic choir sang "Peace on earth, good will to men." Do not understand me to offer one word against the highest possible culture for the girls of the Negro race, if in that way their own best interests are advanced, and secondly if they are thereby prepared to do the best possible service for those whom they are trained to help. But does not experience show, that as a rule, our girls are not educated to be the sympathetic helpers that they should be for the race? Do they show a disposition generally to deny themselves ease expensive luxuries and the fleeting pleasures of the gay world for the more lasting services that they may render to mankind? Do they appreciate the fact that the relation which they hold to their race is different from that which the Caucasian sister holds to hers? Have they been so trained out of sympathy with the plain, simple life that they must live that they are unwilling to marry and help cheerfully to bear the burdens of life instead of fretting and chafing because their homes, though plain and comfortable, are not handsomely and costly furnished out of a meagre salary? Does not this vain ambition for display frequently bankrupt the husband of such a wife? The training of our girls, whether in their homes or in the schools, must be made to conform to the

immediate demands of the age which is intensely practical and unceremoniously exacting. The avenues to place and power are being crowded rapidly with those who know how to do something and to do it well. Social science as well as geology teach us that only the fittest survive.

The path is plain before us. We have reached it through many blunders and doubts. Let us reform our lines and marshal our forces for a victory over our disadvantages as truly ours as the air and the sunlight which God bestows up all his creatures.

Work Being Done for Girls in Southern Cities

BY MRS. CASPER TITUS.

Possibly nothing better illustrates the good feeling that exists towards industrial education than the needs devotion and success attending the Southern Industrial School, of Norfolk, Va., and vicinity. Three years ago an experiment was started among the women and girls in sewing and cooking. We had never had such a school in our midst and to the most thoughtful its success seemed doubtful. However, we went to work in earnest, and today, instead of the one school in Norfolk with a hundred or so children, the work has spread to Huntersville, Berkley and Portsmouth with a total number of 1042 women and children earnestly at work in the two departments. Take us, all told, and you can imagine Hampton or Tuskegee on a small scale, less the greater number of trade departments.

Plain facts go to show that the women and children have made wonderful progress, taking them as raw material in the two branches. One can see that the use of the needle is finding its way into the home as it never did before. Girls are taking great pride in working for themselves and some have found work among the white people who are constantly on the lookout for good sewers.

Mothers in their homes are finding the use of the needle a restful period, and mending and real patching has become to some a delight. They feel that they are not too old to learn and it is a happy evening when both mothers and girls are busily working together in a large sewing room of the Cumberland street building.

Daily visits in the homes of the people have helped wonderfully; no people can get along without real sympathy and helpful words, while many will tell you that they don't want their children to come along as they did. Yet there is a strong, earnest expression and desire that the boys and girls be trained in the hand as well as in the head. Indeed, I believe the time will come when the masses will "dip down their buckets" and settle the question as to what they will accept.

" Going among the children, we have found that the use of the needle has taught them many fine points. Cleanliness of clothes, and body, tidiness in dress, and hair, industry in home keeping and helpfulness to mother. Many have tried to renovate the kitchen, and clamor for new kitchen furniture or exact duplicate of some pan or kettle used in the cooking schools. Girls are beginning to prepare the breakfast or dinner for the family, using a system and economy that is a surprise to both parent and friends.

I have found many little housekeepers in my rounds doing exceedingly good work, of which they are very proud.

Among the four hundred and twenty-eight families in which I've been, two-thirds are owning or buying. Many are buying lots while others are building. Some houses are clear of debt, and the families are happy, and enjoying home as it should be. Many living in unhealthful locations have been induced to find better homes in the suburbs, while many have moved from one to two rooms, and some have been urged to buy homes.

Many have paid more attention to home life, and have been called upon to notice the sanitary conditions surrounding them. Many chidren have been sent to

both daily and sewing school through the direct influence of the mothers' meetings. One of the most helpful things in the school work is the mothers' meetings. Scarcely a week passes without a meeting in some home or the school house. During the past year we have held one hundred and twenty-five meetings. Here we gather to get that real practical talk so much needed. Suggestions are readily accepted and put into practice.

Eighteen of these mothers are now reading, " Kind and True ", " Peep of Day " and " For Mother," by Miss Joanna Moore. As soon as these books are read they are passed around.

Three young women have been induced to enter the Dixie Hospital and will enter this fall. While five have received certificates from the class first aided taught by Dr. Brown and examined by Drs. Frame and Troy.

A new sweet influence seems to pervade many parts of the city through the mothers' meetings. Mothers do give more time to their children and we hope that the day will soon come when it will not always be mother, we hope for that hour when father will not be looked upon so much as another part of the family. A few days ago, I was attracted by a little girl of about eight years, who seeing her father a few yards off walked up to him, put her motherly little arms around him, and the pair with arms around each other, passed on home. As I watched them silently, I wondered how many of our fathers walked arm in arm with their boys and girls.

The subjects in our meetings are varied, though sometimes a subject is kept up through several meetings We believe the meetings,if fully kept up,will be a great home renovator. We have enrolled one hundred and sixty-five members.

Among the girls, the King's Daughters have been organized in the city school. Fifty of these girls have met at different times and seem truly to understand what it means to be a daughter of the King. At this writing they are rolling bandages and trying with the

help of friends to collect a few dainties for those of the wounded black regiments.

In the suburban village the Mary S. Peake Book Club of twenty-five girls meets once a week to read and talk. The traveling library so kindly loaned by the school was eagerly devoured, and a few of the books from our own embryo library are now out. These girls are striving for the good, and two of this club in whom our hopes were very much centered have passed into the great beyond, there to join hands with one of the King's Daugeters gone on before.

The dietary among some has greatly improved, and the urgent suggestion of making the home lot pay, has been heartily accepted. Those living in the suburbs are paying more attention to these things than formerly.

What has been taught the mothers of other races is finding its way with ours, and the future must find a better mother for the black child of the South. We plead earnestly for the uplifting of that motherhood that must train the generations yet unborn. If these things can be done in Norfolk, cannot they be done in other places? Are there not friends to help? and will not those who are interested in the upbuilding of their own race put their shoulders to the wheel? The needs are great, build dings, land and the necessary outfit are daily found wanting. Those who in the future will need this practical work as a means to bread winning are largely in the majority. Yet, notwithstanding the fact that we have a large number in training, it is but a small handful compared with the 18,000 colored population of the city. A large number of boys and girls are groping their way miserably idle through the darkness. The minds of a very large number are cramped into smallness because the empty hand gives them nothing to think upon.

The criminal docket is daily filled with healthy boys girls, women and men who are helping to make our citizenship. Can this state of affairs long exist without serious results to the race?

Boys need early to be put to the bench with nail and hammer. They should be taught the use of the hoe and the rotation of crops. A school farm with shops is needed where small boys can be taught not only agriculcure but miniature carpentry, masonry, painting and so on. They should be taught to be producers as well as consumers. In this way they will develop the mind, strive for good citizenship, and dignify labor. In my opinion, the public school should have in its curriculum some practical hand training for the many boys and girls turned out yearly without a general knowledge of how to win their bread. From these schools come the members of the great laboring class, and they should carry to their employers well educated hands as well as heads.

One of the most interesting sessions of our school has just closed, four weeks in which sixty-five boys have been learning to sew and to cook. It was a new feature, and the mothers were elated; several boys have gone home and hunted up the castaway cook books, and read them to their parents, and some declare they can cook anything they have had in their lessons at school.

In sewing, some of their work compares favorably with that of the girls. It was not easy for wild, frolicsome boys to buckle down to needle and thread; and they had to be taught that the thumb is not the thimble finger, and that the running stitch is not called the walk-over stitch; but they were eager and earnest, and apparently much pleased with their new opportunities.

It was to those who have been with those boys a pleasure to know that notwithstanding the checker board's influence on the street corner or corner grocery, that among them are found many a diamond in the rough. It was a pleasure to know that pure simple innocence was to be found among these boys who describe their thread as cord and would tell you that they could make the eye of a needle larger by filing it with a pin.

There are hundreds of our boys willing and anxious, who would gladly spend an hour with you each day

What will you do about it? To the number of teachers and parents here today I beg you to do something; find in your own homes what you can do to interest the friends in the schools about you and add anything to them that will lift up our boys and girls and make them form pictures of cotton, clay and wood. I leave with you the motto of the class of '95; "Find a way or make one."

Sewing in the Public Schools

BY MISS C. E. SYPHAX.

In presenting my paper to you to-night on sewing as taught in the public shools, I have placed more stress on the importance of trained teachers for such instruction, and the course to be followed, than the practical results of the work.

On being informed that there is a movement on foot to introduce sewing into the public schools of Virginia, I felt it my duty to treat my subject in such a way as to inform teachers in this audience, who may be thinking of taking up this branch of domestic science, that they must fit themselves for the position they seek. If the foundation of the work is properly laid by a competent teaching force, we need not fear or question results.

NEEDLE-WORK.

"The great object of all instruction is to strengthen the mind and form the character." Even needle work, humble as the employment may appear, may be made conducive to this end. When it is intelligently taught, the mind is employed as well as the fingers; powers of calculation are drawn out, habits of neatness acquired, and the taste and judgment cultivated. Skill in the use of the needle is important to every girl and woman, whatever her social position, but doubly valuable to those in the

humble walks of life, as an aid to domestic neatness and economy, and as a help to profitable occupation.

The invention of sewing machines depreciated hand sewing for a time, and it became one of the lost arts. But in the last decade, a reaction has set in and it has once more assumed its proper place. The introduction of sewing into the public schools of our country has done much to arouse interest in this important art, and the large classes that are being taught have necessitated the establishment of a complete system of instruction, which has awakened the amateur teacher to the importance of being trained for the position she occupies. So great has been the demand for sewing teachers, and so small has been the supply, that training schools are being established in all of the large cities, and we find that the classes are composed of women eager to gain instruction in this branch. The New York Association of Sewing Schools, the Teacher's College of New York City, Pratt Institute of Brooklyn, Drexel of Philadelphia, and Armour Institute of Chicago, have taken up this important branch of domestic science, and a course of at least two years in psychology, methods of teaching, the the study of raw materials, and the process of their manufacture, is carefully given.

In the public schools the course has been so simplified that a child of six years can take the instruction with success. Garment making has been a secondary consideration, while the formation of stitches, and the construction of models, have been given first place. The first year's work is the most important. Drills in the position for sewing, the management of needle and thread, thimble drills, the motion of the arm, and practice in the motion of stitches, are important lessons which demand time, and require careful training. The kinds of stitches, their relation one to another, according to strength, size, and shape, is another important branch, that can only be successfully impressed on the mind of the pupil, after a clear explanation on the part of the teacher. Indeed, this is the great foundation, the

starting point from which all success or failure comes. As the work advances from year to year, according to grades, lessons are given in seaming, different kinds of patches, buttonholes, gusset setting, gathering, ruffling, hem-stitching, darning, and the drafting of various styles of garments, as well as in the theory of cotton, needles, pins, calicoes, buttons, linen, wool, silk, and hosiery; and these require ability for the proper instruction.

The question has been repeatedly asked : What constitutes a successful sewing teacher and how should one be trained? Not every woman who handles a needle and thread, who forms stitches and can construct a garment, is competent to instruct in scientific sewing in which everything is bassed upon a rule. The first requisite for a successful teacher, is a woman of tact and talent. Teaching is not only a profession but an art, and art without talent is a failure. Whether or not the responsibility rest upon her, she must have a knowledge of proper government and discipline. The elements of this knowledge are system, energy, vigilance, will power, self-control, confidence, culture, heart power, teaching power, and managing power. System means a time and place for everything, and method in executing. Energy is the keynote to inspiration; no state of lethargy comes to a teacher who possesses energy. Vigilance means the wide awake teacher. one who is always on the alert to prevent and correct faults. The teacher of will power is kind but firm with her pupils. This trait is one of the characteristics of the greatest of our women. The good, easy teacher is usually good for nothing. Self-control prepares one to be ready for all emergencies that may arise. The teacher who is able to control herself, can suppress impatience, anger, nervousness, and other things that would tend to weaken her influence with her pupils. Confidence is a noble trait, and its influence has no limit. By trusting your pupils, you elevate them. Do not let suspicion hold too full sway; it is often a breeder of disrespect. Culture is absolutely essential. The

teacher is the model, her pupils, imitators. Culture, like a sweet evening breeze, wafts itself in every direction, carrying a perfume of delicate refinement that touches the coarsest and rudest heart. Heart power means the tact to win the respect and confidence of the pupil; teaching power, the ability to teach well and to secure good results. Managing power is the most important wheel in the whole machinery, for it controls and directs the systematic running of all the other wheels in the workshop.

As to the practical knowledge of the work, the sewing teacher must be one well trained in every branch of needle work. She must have the ability to plan and construct by actual measurement, all kinds of plain garments. She must be an expert in the use of her needle and thread, and know thoroughly the principles upon which every stitch is based. She must be well informed as to the process of manufacture of the different articles and materials used in the work, and be so qualified in her language as to give intelligent talks and explanations to her classes on these subjects. Her knowledge of drawing should be sufficient to enable her to illustrate a lesson as clearly as possible, by means of the blackboard. She should provide herself with books and specimens, as an aid to self-improvement, and devote a a good portion of her time to the preparation of her lessons. She should thoroughly understand what she is to teach before entering her class. She should be a person of extreme neatness, for in this one trait, she will teach a great lesson. She must be gentle and loving in her disposition, for she must feel that at the same time she is training a public school pupil in sewing, she is making some impression, either for good or bad, upon a human soul. Such a teacher cannot help but be a success, and such is the demand of the day.

As to the kind of instruction that should be given, it should be one simple, but systematic, plain but practical; that it is the masses that are being educated, and the course should be made so as to be in the reach of all.

As to the style and character of the garments to be made, they should be plain but tasty in their construction. All tendency to a great amount of trimming and ornamentation should be discouraged, and should give way to the better and more refined finish of plain hems, tucks, delicate ruffles, and handsome stitches. Too much cannot be said in behalf of the educational result of this training. It cultivates in the girl a character made up of thought, care, precision, neatness, self-reliance, individuality, refinement of taste, and a higher appreciation of time and its opportunities. Deprive her of such training, and the result will be uselessness, idleness, carelessness, slowness, coarseness, a disposition to depend on others, a taste and desire for the common and ordinary of life, and no appreciation whatever of time and its opportunities.

The question has been asked again and again by sewing teachers, "What can I do to arouse new interest in my classes?" Long seams, deep hems, many tucks to run, and gathers to adjust in bands, require so much care, that the attention of the pupil is completely fixed, which makes the sewing hours at times dull and monotonous. Then again the question comes, "What shall I do in the dark days?" "How can I make sunshine in the sewing room, although it is cloudy outside?

The theory lessons, or talking lessons, as they are sometimes called, help much in arresting such difficulties. Children rely upon promises. They look forward to them with an amount of happy expectancy. I have observed so closely, that when I tell my pupils that at the next lesson I will tell them a little story of the needle, pin, thread, or thimble, they always enter the school room with unusually happy faces, and after ten minutes have been spent in telling my story, they seem to resume their work with greater interest and intelligence; and the seams never appear half so long, hems are quickly creased, and tucks more evenly run and the gathers not so hard to adjust.

Some have asked, "Why is it necessary to consume or even waste such time by theorizing?" "Of what interest can it be to children to know the origin and development of needles, pins, thimbles, cotton, linen, wool and silk"

For those who are not interested or engaged in the educational development of sewing, such question may be admissable. But to the teacher who makes this branch of instruction a constant study, the desire is ever on her part to know more and more about these differen articles and textiles; and to present them to her class it the most pleasing manner.

I have made the theoretical part of sewing a constant study, and have given thought as to the best methods of presenting these lessons. Experience has taught me that, so long as I please my pupils, I hold their attention. and the large girls even enjoy the lessons with the same enthusiasm as the little ones. Just when it is practical to give them,is a question to be decided by the teacher alone. Of course, classes must be constantly reminded of the different stitches used in the work,their relation one to the other, and when each stitch should be used; also of the rules governing the construction of seams, hems, and the laying of tucks. These hints are of every day occurrence.

But talks on different textiles come at different times When cloth is first put into the hands of pupils it is right and practical that they should notice its threads, and the general plan of weaving. How much more intelligently will they handle and work on the material, and how much more will they appreciate the knowledge of its manufacture. The same time is opportune for lessons on thread, pins, needles, and the like. The dreary, dark days which make the pupils dull, and tax their eyesight, also the days when sluggishness prevails, as a result of warm weather and poorly ventilated rooms, are suitable times. As to the time consumed, it will depend entirely upon the teacher, as to how she presents her story. If it is pleasing to the children she can hold

their attention ten minutes; and I have been in schools where pupils have been sorry when twenty minutes were gone. In such instances, two stories have been given.

I would not advise that this be attempted too often. Too much theory is just as bad as not enough. I think it an excellent plan to allow pupils to ask questions, and to this end certain days can be set aside when each pupil is expected to enter the class with some certain thought in her mind about sewing, and one question to ask concerning some specified subject. This subject is always named by the teacher. I have found no better way to develop a story lesson than by the above way. Odd thoughts come into the mind of every child, yet how practical some of them are. Such conversations arrest the shyness that naturally exists in pupil toward their teacher. They seemingly throw off the restraint and appear perfectly easy in their class. With a certain knowledge as to the origin and proces of manufacture of the different articles and textiles used in sewing, pupils work far more intelligently, and appreciate the value of these things. The little silk-worm has always been as a fairy story to the sewing classes; while Eli Whitney and Geo. A. Clark are regarded as heroes.

At this stage of educational development, the sewing school curriculum is as systematically arranged, and as scientifically taught as any other branch of instruction. Stitches are based upon finger, hand, arm movement and positions. Drills are necessary for this.

Patching, darning, tucking, the drafting and constructing of garments, are all planned and based upon rules, and must be taught accordingly.

To know the origin and the process of cloth making is as necessary as to know how to properly hold and sew the material. A little cabinet that is called the "curiosity box," which contains specimens of articles used in the work, representing the different stages of development, is a necessary adjunct to a sewing school. This little box is always of the greatest inter-

est to children, and I have known some to be very wide awake in distributing specimens.

At the same time that we put so much stress upon practical talks to classes, it will not be out of place to add a word about suitable fabrics for sewing. Very often teachers are inclined to grow careless about this. As far as possible no patterns, designs, or bright colors, that in any way tax the eyesight of the pupils, should be selected. Under this head come closely printed polka dots, broad stripes, especially of black and white, fine checks, zigzag patterns, and other mingled designs, that tend to confuse the vision. Cheap fabrics that are imperfectly woven,and filled with starch or other dressing. are very hard to make even stitches on, or to cut and adjust with any degree of accuracy. Cheap cross-barred muslins come under this head, Such materials are perfect terrors to a sewing class.

Another point of importance to be touched upon, is that teachers should always see to it that they teach every stitch on the proper material. Because we do not happen to have a piece of flannel to herringbone on a patch,is no guarantee that we can make the patch of calico, and teach the stitch accordingly. These are liberties that are constantly taken by teachers, though I trust, thoughtlessly. First impressions are usually lasting with children, and such carelessness on the part of teachers produces the worst possible result on the pupils. It creates in them a feeling that anything will do, and the great desire of the teacher to make careful and painstaking needle girls is lost. Every part of needle work is important; no one branch can be slighted. How necessary is it then that sewing teachers should be wide awake women, using the greatest precision in the execution of their work. Fine needle-work of today is really the same style of work as was done years ago ; but on account of rapid manufacturing of sewing machines, hand sewing for a while became a lost art.

Hurriedly made factory garments of today which are a combination of poorly woven materials, uneven seams, hems and imperfect machine sewing, plainly convince us that there is no economy in buying them at their cheap price, and that the poor working classes sink money in such purchases. The same stitches, evenly laid tucks and hems, carefully basted bands, that were made by our great grandmothers, are the same that are being taught to sewing classes today, only that the pupils are taught the reason for every stitch, and its place, together with certain fixed rules and plans for constructing garments. Such instruction, together with a full knowledge of the origin and manufacture of the articles and materials used, has made needle work as scientific and important a study as any branch in the educational world of today.

What is the object of all this training and expenditure of the people's money for industrial training? It is to make our girls useful women and good citizens. They will in time re-enter homes, not as sisters or daughters, but as wives and mothers, and they must be properly trained for the great responsibility of womanhood and motherhood.

The little babes that have come into this world not of their own accord, nestle closely to their mother's heart, and depend on them for proper guidance in this world. The woman of industry is best fitted for such responsibility. Never before have there been so many women's organizations tending toward Domestic Science as there are today. We are not trying to outdo the men along industrial lines, we are really working for them and with them, in trying to prepare ourselves and our girls for the position of the competent wife. We trus our efforts will be appreciated by timely applications Incompetent mothers have in a measure done as much to wreck homes as the drunken husband. It is just as right and proper that a man should inquire as to the domestic fitness of a woman for his wife, as for the woman to inquire, as she invaribly does, as to the monthly salary

of her intended husband and if he has a home free of debt. I once heard of a couple who were engaged to be married. The lady on finding out that her affianced was addicted to drink, addressed him a letter refusing to be his wife, thus breaking the engagement. He immediately replied, and in a matter of fact way, stated that it was just as well that it happened: really he thought it the best thing; that he had been inquiring as to her fitness etc. for his wife and had learned that outside of her social life, she knew absoutely nothing of housekeeping; that she could not make a biscuit, a cup of coffee, to say nothing of darning a sock or replacing bands and wristbands to shirts. That as he was a spendthrift he would necessarily need an economical and industrious woman; one who could sew, cook, and clean up house, as well as entertain, sing and play the piano; and as she did not fill the bill along industrial lines, the dissolution of partnership was mutual.

Suffice it to say that the lady felt the reply very keenly. She had a chance under unpleasant circumstances to become thoroughly acquainted with her shortcomings. It is said that after this she took a course in domestic science at the woman's E. and I. Union in Buffalo and is now at the head of a sewing school in Conn. It is never too late to do good.

Sewing is building character, making industrious and capable women, making independent and happy women. A good mother is a most glorious gift to a child, and a good, faithful child, the glory of the mother. It will rest a great deal with mothers in the way they bring up their children. "Learn the qualities of all useful stuffs, and make everything of the best you can get, whatever its price, and then every day, make some little piece of useful clothing, sewn with your fingers, as strongly as it can be stitched; and embroider it, or otherwise beautify it moderately with fine needlework, such as a girl may be proud of having done."

Co=operation in the Work of Industrial Schools

BY PROF. S. G. ATKINS.

What I propose to say in reference to co-operation in the work of our Industrial Schools will apply in a large degree, I think, to our literary institutions as well.

If our literary institutions could be federated in such a way that the competition, which is oft-times bitter, could be eliminated, the effectiveness of the work of all would be greatly enhanced.

But there may be certain conditions surrounding our literary institutions, such as Church or State control—that will make federation or co-operation impracticable.

There are not, I think, any such conditions that would contravene the gradation or co-ordination of our Industrial Schools. Following the wave of popularity which has attended the Industrial Education idea in this country—especially as this idea has taken hold upon the minds of the teachers of colored youth who seem to consid er an industrial feature indispensible to financial success, if financial success depended upon Northern philanthropy, many a selfish seeker after applause and money has started such an enterprise that he might, as he thought, go with this wave to fortune.

Many of the older literary institutions. fearing that they might lose their old friends upon whose generosity they had for years depended for support, in order that they might overcome the reaction and keep from closing their doors, made haste to incorporate industrial departments and adjuncts of various kinds into their work and to prescribe industrial hours as a part of their regular curricula.

And so in this I sometimes think mad rush to meet what had come to be an apparently universal demand, especially among the people whose demand was most to be respected and heeded, there has been yielded a crop of Industrial schools and Industrial departments which almost overwhelm us.

To complete this picture one would need to make a tour of the South and visit our industrial schools and industrial departments, and note what a travesty on the name many of them are, and how wofully deficient is the equipment of most of them. In most instances the visitor of reflective mind could hardly keep back the conclusion that these names, if not deceptions, are in numerous instances the means of persuading philanthropists to give money for literary training who would not give except to an industrial school.

And this kind of thing has gone on until the industrial work in many schools is only a desultory process showing very little organization and producing little or no results that are tangible and definite. There can be no question that a great deal of money has been put into these indefinite enterprises, and it seems to me that the time has come when the work of our industrial schools should be so systematized and co-ordinated that even that which was "meant for evil" may be turned into an instrument for good by reason of gradation and articulation of courses.

I propose, in order to bring about this end:

1. A federation of the industrial schools, in such a way that our work may point to a common and definite end, and that there may be for our young men and women a promise of accomplishing something in the end that can be made available.

As I see it, this will give the schools a great advantage, in that antagonism and undue competition will be removed from among them; and it may be determined what enterprises really have some promise of success and what ones have none. Of course the frauds will not enter into this federation, and it may be that some of the deserving schools will stand aloof; but every praiseworthy school will desire at least to fraternize and to correspond in reference to such suggestions as contemplates the good of all. This federation will be a means of showing to our friends of the North and

elsewhere just what is being done along this line, and of giving to them tangible evidence of the effect of their contributions for this purpose. Through it we can secure for all the schools a single, graded course of training, and thus systematize the whole work in such a way that industrial training in every school will be leading up to a certain, definite end.

2. I propose, in the second place, in order to make this federation effective, and this co-ordination of courses practical and easy, that Hampton and Tuskegee be the finishing schools of this federation, and that the faculties of their trade, agricultural, and domestic science schools prescribe the course, including the first year and up, so that all the schools may be able to pursue a consecutive course of training, leading up to the highest technical and industrial proficiency, as afforded during the last years of the students' course in the completely equipped, industrial schools at Hampton and Tuskegee.

The presumption is that the work undertaken at Hampton and Tuskegee will be practically the same. Now my suggestion in reference to these schools does not come from them. They would not necessarily be particularly benefitted as institutions, but to every school entering into this plan having the sympathy of these institutions, there would come, as I see it, an incalculable benefit. The easy accessibility of these institutions to all parts of the South, and their incomparable equipments for technical and industrial training, ought to make my proposition in this connection unanswerable, if not unquestionable.

Tuskegee and Hampton have their splendid trade schools magnificently equipped, and the plan here suggested, besides helping all the industrial schools to systematize their courses, will, in a sense, give the entire race the benefit of the greal industrial plants at Hampton and Tuskegee, for by this arrangement we shall have especially in the course of study the benefit of the actual work of their experts in all departments in which

this consecutive and complete course of study is pursued.

To illustrate: suppose we, at "Slater," enter into this arrangement. In our industrial department, instead of doing a little carpentry, and perhaps now and then making some article that will be useful, we will be pursuing a regular, graded course: so that during each succeeding year, the class will be doing work which properly follows that of the preceding year, and every year's work shall be a step, not only up to that which should follow, but toward the completion of a definite course, and ultimately the perfecting of the student in some definite trade at Hampton or Tuskegee. This, I am sure, would be far better than a mere effort to cover the whole ground when we cannot hope to have the equipment, or the means, to undertake to prepare our students to compete with those who have taken a regular apprenticeship.

While the sources of support to many of the older literary institutions may seem to be dried up along with the movement of this industrial wave, may we not congratulate ourselves on the fact that the race has such a magnificent compensation in these two superb industrial plants and may we not by properly utilizing their influence and especially through their highly skilled organizations multiply the splendid work which they are doing, and so justify anew the accumulating arguments in favor of Industrial Education?

I think so; and I think all the so-called industrial schools in the South, by the arrangement I have briefly outlined, cannot only justify their own existence, for many of them do not deserve to exist at their present "poor dying rate," but they can be channels through which, in a larger or smaller degree, Hampton and Tuskegee can be made the great fountain heads of our industrial and mechanical life. It will, in my opinion, be a grand accomplishment if this co-operative arrangement can be entered into, and thus with Hampton and Tuskegee as finishing schools form one great industrial institution for the race. This will be accomplished

when the course of study or practice, as it may be termed, has once been formulated and adopted by all our industrial schools.

If the experts at Hampton and Tuskegee will get us up the complete course to which I have alluded we at "Slater" are ready to adopt it at once, or so much of it as our equipment will allow us to take, and thus start the wheel to rolling.

Of course it is not presumed that these finishing schools will abandon any part of the course, for they would still have students applying, no doubt, who would have to start at the bottom. The main thing as I see it is to give all students who desire it and who have the adaptibility and opportunity to go to the top, and to go there by regular and consecutive steps as set forth in a well appointed course of industrial and technical training.

3, In the third place, I would suggest that the superintendents of the trade schools at Hampton and Tuskegee, or other competent representatives, visit the other schools in the federation once every year to observe how well the course is being pursued, and so inform themselves generally, that they may be able to send out circulars of advice by which the whole scheme may be made a success.

It may be that these visitations could be made without material expense to the schools visited, as, in all probability, Hampton and Tuskegee could provide the means which in this way would be of such striking importance to the cause of industrial education.

Ladies and Gentlemen :—I have briefly outlined what seems to me to be an important step forward in connection with industrial education. I believe this scheme would be re-assuring to Northern philanthropists, that it would protect the public against undeserving and unpromising attempts to found industrial schools, and would most certainly stimulate, encourage, and make efficient the schools that have a footing and a field.

The key to the whole effort is the *course of study*,

which should be gotten up by our two finishing schools, as I like to call them ; and the federation goes apace as the schools will adopt the courses and press their industrial work toward the common purpose and the common ideal. We are ready at "Slater" to be No. 1 in adopting the course and giving birth to the federation.

If we can have a conference of a number of schools or a committee appointed by this conference and resolve upon united action in this matter it will be all the better, and the schools entering into this union will inaugurate a new era in education and point the way for all the other agencies engaged in the great and momentous work of uplifting nearly ten million people.

This plan, as I see, would not only give efficency to the effort we are all making to give to our people industrial education but it also would help to accentuate the important idea of adaptability in the race.

This plan would also enable us to work with nature rather than against it. We could in this way hope somewhat to follow the leading of Providence.

We might thus avoid the difficult attempt to make a good preacher out of the boy whom nature meant to be a good mechanic or farmer ; and also avoid the no more profitable undertaking to make a good farmer or mechanic out of the boy whose "gifts and graces" point toward the pulpit or the bar.

This plan will help our literary institutions with industrial annexes to find out the bent of the student's mind, his adaptability and so at the proper time send him on to the technological school rather than to the law, medical or theological school. And in like manner the schools which lay stress upon industrial education might be able to determine the adaptability of the student, the work in which he would have the most success and be of the greatest use to the race and state ; and send him on to the professions of teaching, medicine, law or theology, rather than to fasten him to that calling in which it would be impossible for him to rise above the mediocre.

There would be no conflict between literary and industrial education. There is none in fact. The enthusists on either side may occasionally find themselves clashing, but all education is one and it is all valuable. There is no truth that is cheap, and there is no honest application of truth that I would wish to belittle.

Let us help the members of the race to discover their respective adaptabilities, and give to each individual the largest possible earning capacity in the field suited to him.

I have not faith in race adaptability as a whole unless we mean the human race; but I believe that "one star differeth from another star," that there are some lines of action along which individuals or groups of individuals can best work, and that it is the duty of every one who would help on the divine plan to aid such individuals or groups of individuals to find these lines and to pursue them to the highest and most beneficial fruition.

Let our industrial schools then adopt such a plan as will furnish the race with a strong and increasing re-enforcement, having the training furnished in our thoroughly equipped schools at Hampton and Tuskegee.

The plan suggested will enable us to unify the course; to articulate the work of all, and for all necessary and practical purposes to duplicate the work of Hampton and Tuskegee wherever the schools in the federation shall be located.

How to Hold the Young People in the Churches

It is a significant fact that such a question as the one before us finds a place in this conference. It means that Hampton stands to-day, as she has always before, for the best good of those whom she seeks to elevate. It both recognizes and emphasizes that principle which, unfortunately, in these latter days, is coming more and more to be disregarded,—that all true education and development must have as its basis the religion of Jesus

Christ, and the principle for which it stands, that religion and education are twin hand-maids that are mutually dependent upon each other, and are not to be separated without actual loss. Any discussion that emphasizes this principle cannot but in some measure prove helpful, and is therefore worthy of our most earnest and thoughtful consideration.

Our subject obliges us to inquire whether the young people are being held in the churches, and if not, what can be done to hold them there.

I believe a consideration along the line of these inquiries will enable us to answer the main question before us. I confess a difficulty in giving a definite reply to the first question, "Are the young people being held by the churches? I am constrained to say, "*yes and no.*" As far as actual membership is concerned numerically, I believe there is a larger proportion of young people than ever before, enrolled as members of the church. As far as I have been able to gather them, statistics show that the attendance upon Sunday schools is larger than ever before. I find that numbers of organizations for Christian work, especially appealing to young people, have been steadily on the increase. The Christian Endeavor Society, the Epworth League, the King's Daughters, the Brotherhood of St. Andrew, the Brothers of Andrew and Philip, the Guild Cross, and many similar organizations have come into existence in the last decade and a half, not to mention those especially adapted for boys and girls; and these societies are undoubtedly doing noble service to the churches and, in many instances, furnishing examples of high ideals in Christian work and personal consecration.

Besides, I think it is a fact that never before were there so many young people in official relations with the various corporate bodies of Christians, and the same may be said of individual churches and parishes. There is a larger recognition of the saying, "Old men for wisdom and young men for work," both of which elements are neces-

sary for successful accomplishment. These are hopeful and encouraging signs, and indicate a growing disposition on the part of the church to utilize her young people. There can be no question that the establishment of organizations in which young people may be particularly interested, and in which whatever work is undertaken is largely done by them, and the calling them to places of special trust and responsibility, are doing much to hold them to the church.

Yet both of these must be entered upon with great caution. With regard to the former, there is a tendency abroad to over organization, which is as true in the church as it is outside of it. It should be laid down as a principle that no society has a right to exist without a reason for its existence. In other words, no organization should be entered upon merely for the sake of organization, and if we wish to hold our young people to the church by interesting them in the work of various organizations, they must have some definite work to do; otherwise it will result in defeating this very purpose, and bring disappointment and disgust to those who are desirous of work, or at best, hold together a number of donothings, which always means mischief, and needs only to be stated to be condemned.

With regard to the second; there is also abroad a pirit of officialism which needs to be guarded against. Desire for office is the natural outcome of the political system under which we live; and the church is not exempt from its baneful influence. Fitness is the one requirement that needs to be insisted upon. No young man or woman should seek for, or be placed in, a position merely to gratify the desire for office or because of youth. It is more important that there should be special fitness. Fluency of speech and strong personality are desirable acquisitions, but for positions of trust in the church as elsewhere, it is character, Christian character, that should be the dominant requirement. There is nothing that reacts so quickly, and with greater detri-

ment upon young people, than to see those that are unworthy receive place or promotion.

The field for the interests and activities of the young is as large as it is varied. Certainly the church, in these latter years, has broadened her conception of what is the proper sphere of her endeavor. It has begun to be realized that her mission is not so much to teach men how to die, as to instruct them how to live. Her work is no longer confined, as of old, to preaching the word, and administering to the spiritual needs of her people. These must ever be her first charge, but she is endeavoring more and more, to touch and influence them on all the various sides of life. In the extended scope of her efforts, there is ample opportunity to appeal to the sympathies of young people, to enlist their special interest in her work, and thus hold them to the church. It can, not be expected that they will have the purely religious sense as fully developed in them as those of more mature years, and they need just such incentives as work of this kind affords.

The clubs for men and for boys, schools for domestic economy, housewifery, sewing, and cookings reading rooms, educational classes, gymnasiums amusements, and such kindred work, are all within the sphere of the church, and will aid materially in cementing the ties which bind her young people to her. One thing, however, must be insisted upon in such efforts on the part of the church. They must be distinctly Christian; their aim must be, not only to place life upon a higher plane; that were mere philanthropy or benefaction. But the whole scheme should be permeated with the spirit of Christ; otherwise the church is not true to her mission, and has no right to be engaged in it. Now, how far have the churches in which we are especially interested, and which we in part represent, caught the spirit of such work? and with what result as touching the interest of the young people and holding them to the church? I shall not attempt to give a personal an-

swer to these questions, but will confine my observation to what is being done in the city from which I come, with the hope that in the discussion that is to follow, others will do the same.

In most of the churches of New York there are branches of the great national organizations. the Christ ian Endeavor, Epworth League, King's Daughters, and so forth, which are, without doubt, most helpful and efficient in their respective congregations. I happen to know of a circle of the last organization whose special work is the support and care of a home for the aged and infirm. I cannot commend too highly the spirit that prompts this effort, and the devotion and constancy with which they carry on the work. and while no one body of Christians can claim it as its special work, yet it is preeminently Christian, and all have a share in it.

For the last two years there has been in successful operation in one of the most densely populated sections of colored people in our city, what is known as the White Rose Mission. While the work is, as was the former, extra parochial, that is, under no one church organaization, yet it is distinctively religious in its character. It has its kindergarten, cooking, and dressmaking classes, its mothers' meetings, and weekly talks with men, besides the maintenance of regular religious services. While no one church receives the benefits accruing from such an enterprise, yet all must feel some benefit. We cannot send a young man or woman into the homes of the poor, the degraded and the ignorant, with the desire to elevate and Christianize them, without finding that the effect is reflective; and they emerge with a deeper, because more real sense, of the pressing needs of humanity,and with a stronger desire, in the spirit of Christ, "to save that which was lost." I believe most firmly that the more we can inspire our young people with a desire to engage in such work, the more devotedly attached they will become to the church.

In connection with my own parish, if I may be permitted to speak of it, for the last three years we have

engaged in work of a similar character, though perhaps upon broader lines. We have a parish house, which is the headquarters of our parochial activities. Here is maintained a young men's club, the purpose of which is to encourage literary and musical ability, and to afford opportunities for social intercourse and amusement under heathful and moral surroundings. There is also a chapter of the Brotherhood of St. Andrew, whose object is to bring young men within the hearing of the gospel. We have a sewing school, a class for ecclesiastical embroidery, and a Dorcas society, whose special work is to care for the poor. It collects and distributes clothing during the winter months, to those in need.

All of these organizations are composed almost entirely of young people. Our men's club (we call it St. Philip's Young Men's Guild) is by far the largest in point of numbers; it has a membership of nearly seventy-five men. It maintains a library and reading room, and has a large club room. Here are allowed smoking and games. We were considered by some very radical for allowing, besides billiards and pool, some of the games of cards. The latter, especially, was consented to with some hesitation, and only tentatively. I knew our young men indulged in these games, and I concluded it was better for them to play under the best conditions than otherwise. I confess it was a bold experiment. It has, however, worked well, as far as I am able to judge. To my knowledge, there has not been in a single instance an abuse of the privilege; and if I have any complaint to make, it is that the privilege has not been utilized as much as I would desire. The life of New York is peculiar. It is lacking in homes, and therefore the home idea and influence are wanting. Social intercourse and amusements are necessarily outside of the home. On the other hand there are inticements for the young galore, and the church is helping a young man to keep himself pure, when it affords him the opportunity of amusement, recreation, and pleasure, with her fostering arms about him, guarding and

protecting, by surrounding him during these times, with a toning moral atmosphere, in which such recreation as he not only needs, but must and will have, may be indulged.

You ask, what is the effect of this upon the main question? what is their attitude towards the church. My own experience is that it is of advantage to the men and also to the church. Without presumption, I claim as one of the results of this work that there is no congregation in our city that has relatively as large a membership or attendance of young men as the church of which I have the honor to be the pastor. Of course there have been drawbacks and disappointments, and these I do not desire to withhold. Ideals are not quickly or easily realized The man who has become accustomed to the freedom of the public house or club, is not easily contented with the restraints of such an institution as ours, and so again and again he returns to the old haunts. But realizing that the hope is with a still younger element, whose tastes for amusement and pleasure are yet unformed, a boy's club was organized in which we take boys at the age of fourteen, just as they are beginning to tire of the Sunday school and think themselves too big to go longer. It is distinctively a boy's club. They have their own affairs, and transact their own business, always of course under the proper direction, and they are instructed to do it in due form. It has been one of the most interesting and delightful features of my work to see these boys develop into truthful, honest young men, with a respectful regard for men and things, and to help form their tastes. And now, as the oldest of them are about to enter the men's club, I see in them the nucleus of an element that will aid materially in toning up the older organization, and enable it the better to fulfil its mission. So much for the affirmative answer to my question. Is the church holding the young people?

In regard to the negative side: there are conditions that cannot have escaped thoughtful observation. For,

although there are a greater number of young people attached to the church, and actively engaged in her work and the management of her affairs, yet there is a laxity of living, and an indifference, if not a disregard, of the purely spiritual aud religious element that are to be deprecated, and are the cause of great anxiety to those who are entrusted with the care of souls. It is not claimed that there is less of real, earnest conviction in matter of religion, of noble, personal devotion than heretofore. That would indicate that God's grace is diminishing, and that I do not believe. But there is an alarming tendency, especially among the young, to lower Christian ideals, to play fast and loose with religious principles, to excuse wrong doings, and to widen the gap between profession and practice. A new law is being added to the decalogue, and it is not so much, "Thou shalt not do," as "Thou shalt not be found out." Some are inclined to place the responsibility for this condition upon the extended sphere of church efforts, and claim that its tendency is to lower her standard to that of the world. I do not think this is the real cause. What is needed to correct this tendency is a bold, fearless, unflinching presentation of Christian duty. In all matters the church, through her representative, her minister, should make clear the line between right and wrong. Without fear or favor, all forms of immorality or vice must be condemned; Christian ideals must be inculcated, that honesty is not only the best, but the only policy for the Christian; that purity of life is not only desirable, but attainable; that home and its relations are among the most sacred ties of life. A proper regard for parental authority and the sanctity of the marriage bond, need especially to be insisted upon, and finally, that no amount of beneficent effort for others can be substituted for a personal obligation to God. As I see it, my friends, the church is not speaking as plainly and forcibly upon these subjects as heretofore. You and I, in our respective spheres, are responsible for this change. There is a disposition to fraternize with wickedness and compro-

mise with sin. We so often cry peace, peace, when we know, so well, there is no peace.

To no class is this condition more depressing and does it prove more disastrous than the young. Their perceptions are keen, and their intuitions quick. They are more susceptible to influences than the mature I rest here my answer to the question; How can we best hold the young people to our churches? It is by engaging them, as far as possible, in the many kinds of work, charitable, educational, and local, that may be undertaken by the church, and by permeating them with a clear, positive and unfaltering sense of Christian truth and duty.

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